The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the Extension of the Religious Parliament Idea

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TWO LETTERS ON ORTHODOXY.

BY COUNT LEO TOLSTOY.

[Count Leo Tolstoy is frequently addressed by pious Christians to assist them in dispelling their doubts concerning the essential truths of their faith, and we here publish two letters of the great reformer written in answer to such anxious inquiries.

The letters have been translated for *The Open Court* from the Russian by Nicholas de Raylan, one of the employees of the Russian Consulate at Chicago, and are here published for the first time.—EDITOR.]

I.

I FIND that the foundation of your doubts is right, but the means by which you propose to solve them, a Universal Council, will not accomplish your purpose.

All the so-called orthodox churches—including the Greek-Russian, whose doctrines and scriptures are claimed by them to be holy, have long since been known to be, not only unholy, but full of actual nonsense and contradictions which cannot stand criticism.

Therefore there is only one possibility left for the churches to maintain their position and to hold the people, and also for those who belong to the churches; and their leaders attach much value to this method. It consists in avoiding any discussion of doctrine or of the Scriptures, thus resting their faith on tradition alone, and so they have done.

Christians have long ago given up the faith of the Church, which during so many centuries they had qualified as Christian, so that at present any serious investigation as to the foundation of this religion will undoubtedly bring about its utter collapse, just as a rotten tree that has the appearance of a living one, if you but merely touch it, will fall to the ground.

Even a council, if the churches had it convened, would be as tricky and domineering as all so-called oecumenical councils of former times have been. But what may be called the Oecumenical Council of enlightened modern Europe has actually been in existence for a long time. It is working incessantly and with results which are constantly in evidence. This council consists of all men who, in the name of God and the truth, examine the so-called sacred Scriptures and sift out all that is reasonable and good, discarding that which is positively nonsensical and wrong, viz.: that which is untrue in Christian doctrine, founded by a few men who call themselves pastors and shepherds, the same as Christ—by which name he forbade them to be called—and thus the members of this council endeavor to render clear the true meaning of Christianity. And this council comprises an ever-increasing number of people, although some of them often remain in ignorance as to the existence of the others.

For the peace of a man like you, who not only doubts the truth of the doctrine as it has been taught him, but who also understands that it is not originally Christian but Hebrew,—in my mind it is not even Hebrew but purely Pagan,—there are but two ways of silencing the voice of his conscience: either to lean only upon tradition, to become assured that the truth is only in that wherein the majority of men believe, to be bent on submitting to the hypnotic Church influence which unbalances the people's judgment and not to verify with his reason the doctrines that the churches are affirming; or, having recognised that our reason is given us not to throw us into confusion, but to show us the truth, you should yield yourself up to being instructed by reason not for the sake of satisfying ambition or idle curiosity but for the salvation of your soul and for the fulfillment of the will of that God who gave us our reason. And then we must not proceed timidly. We must not expect a decision of the questions of our life, which may be ended at any hour, from a council which could not be convened for a year and will define for us our relations with God; but with the help of all men who have gone before and who, like ourselves, have sought the truth; with the help of these men, the foremost and the most important for us being Christ who left us His doctrine in the Gospel, we must define our relation to God and live accordingly.

So I myself have done, and since I took this step, I have always felt such a great and ever-increasing assurance, as I approach death, that I cannot help advising everyone who lives in this atmosphere

in which we and our unhappy people are bred, to follow the second alternative which cannot lead to evil, but can only produce this belief and this happiness and also a harmonious relation of the people among themselves.

They say that the Scriptures and the traditions of the Church are from God. That may not be true. But that my reason was given me by God, of that there can be no doubt at all. If I agree to accept the Scriptures and the traditions, I should accept them only because my reason recognises the tradition and the Scriptures as being worthy of belief.

Therefore, the authority of reason is stronger than all, and when I believe in reason (I repeat that all writing must be done, not for the sake of personal interest, but simply for seeking the truth and for the salvation of our soul), I cannot be mistaken.

God has given me from above the instrument for knowing Him and I have used this instrument with the sole desire to know and to execute His will. I have done everything I could, and for this reason I cannot be at fault, and I feel unconcerned.

II.

I do not remember your former letters, but the last one received now, is so good, so loving, and so sincere that it has impressed me, and I want to reply to you, if for no other reason than to show you that I esteem your good feeling towards me.

To fulfill your desire is as impossible for me as to be present in two places at the same time, or to fall asleep when I do not want to do so, or to shut out of my mind the thought which comes into it. By this I mean to say that to return to the dogmatic orthodoxy of Christianity is altogether impossible, not because I *will* not believe in it, but because I *have* believed in it; and although I myself did not serve the liturgy,* I have experienced the same feelings of emotion which you describe. Having landed on the solid shore from a wrecked boat in which I could hardly hold myself above water, I cannot in any way conscientiously return into that frail vessel.

But the chief thing is that I feel perfect peace in life and death in this my belief. I do not confess it in a conventional way, but have inevitably been brought to it by life, and by reason, and by the traditions, not of the study of one single religion, but by the traditions of all mankind. And, therefore, I have neither need nor right to seek for anything stronger or firmer than that which is

* Serve the liturgy, i. e., take active part in worship.

given me, not by my own arguments, but by God himself. But, above all, I cannot return to these beliefs which I have left behind since I became convinced of their untenability.

If I did believe in something invented by me, I would listen to the warning of those who declare that I should not place trust in my own inventions, but I should accept what has been accepted and what the entire world admits. But I believe exactly in what the world believes, and my faith is essentially the same as that which you confess to believe. I believe in God the Father who has sent me into the world with the purpose that I may execute His will, and believing in this and knowing that God is love, that I came from Him and that I will return to Him, I need have no fear in life or in death.

And I need no other doctrines. I have no place where to put them and—I cannot help saying so—I look upon all doctrines added to this faith as insults to God and as a sign of distrust toward Him.

Suppose that I, a poor outcast and good for nothing, be received by a good master who promised to feed and support me, if only I would not disturb the regulations of his house, should I then undertake to seek my sustenance otherwise than by executing my master's will? Would it not be clear that the man who did so is an unbeliever who seeks a way of living without fulfilling his master's will? That is the way I think and feel now.

I believe in God, by whose will I am living and shall die, and I propose to do the will of Him who sent me, according to the commands of the Great Teacher of Life, Christ. I know that God is love, and for this reason I believe that I can receive nothing but good for Him, either in this life or in the hereafter. Therefore, I endeavor to do His will, which consists in that, that we must love one another and that we do unto others as we would like others to do unto us; not from fear but because the better I fulfill His will the better it will be for my soul.

To execute His will as much as possible, I must bear in mind not to grow remiss. I should always remember Him, pray to Him every hour, and also remain in connection with the better people of the world, with those who are holy, with both those who are living still but especially with those who have passed away, and this you do by reading their writings.

I do not intend, nor do I even deem it necessary, to discuss or to condemn your faith. In the first place, because I think, if it is not right to judge the actions, the character, and even the exterior of a man, it should be much worse to judge what is dearest to him

his saint, or saints, or his faith; further, because I am convinced that the faith of a man is developing in his soul in a complicated, secret, hidden way which may not be changed by the desire of men, but only by the will of God.

To your kind letter, for which I thank you very much, I reply only to let you know the foundations of my religious convictions and the reasons why it is impossible for me to confess the faith for which you show so much anxiety. I wish you, from my soul, that this faith of yours may prove to you a good guidance in life and will afford you peace in the hour of death.

THE PROBLEM OF THE FAR EAST.

BY BARON SUYEMATSU,
Formerly Japanese Minister of the Interior.

THE problem of the East is a wide and far-reaching subject, but its focus, it appears to me, is concentrated in the war now being waged between Japan and her mighty northern neighbor. It also seems wise to approach the subject with the Anglo-Japanese relation as the key-note of this discussion. Japan is now in alliance with Great Britain; she may not perhaps be worthy of that alliance, but you may be assured she is doing and will always do her best to deserve it. Some people might think that that alliance was an outcome of mushroom growths, but, on the contrary, it was the climax of long evolution, the fruit of a tree with deep-rooted trunk. For a long time English policy in the Far East, though subject to the tidal waves of diplomacy, has had a trend in that direction, and what Great Britain has done in the Far East has inevitably resulted in benefit to Japan.

It was in the year 1851 that Japan opened herself to America, and in the course of a few years to England, Russia, France, and other Occidental nations. It was that year when England, together with France, fought against Russia near home, in the Black Sea, and, as its consequence, the combined fleets of England and France chased in the Far East the Russian fleet and attacked the fortified port of Petropavlovsk on the coast of Kamskatka. In its course England lost her Commodore by a most tragical ending of life; in its course also she met with a heavy repulse, sustaining a loss of 200 men. At last with reinforcements she captured and demolished the fort, but, taking advantage of fog, the Russian fleet had escaped a month before. The Russian fleet thus escaped met with heavy shipwreck; the survivors sought the helping hand of Japan. We did not know what was passing between England and Russia, neither were we

concerned in the matter; so, out of sheer philanthropy, we received these survivors kindly. We gave them shelter at a secluded place called Hetta, in the Province of Idzu; there they wished to build some new ships in order to return home. We gave them materials, we lent them our shipbuilders, our artisans, and they succeeded in building two schooners, on board of which they sailed away from Japan, if I remember correctly, after the conclusion of peace.

In 1861 the so-called Tsushima affair took place. Tsushima is an island situated in the mouth of the Japan Sea, a most important strategic point for Japan. In the year in question the Russian fleet suddenly came to that island and landed marines, and occupied part of it with the evident intention of seizing the island. This was done without any cause or reason whatever, without any prior notice or diplomatic negotiations, and in spite of the fact that she had entered into friendly intercourse with us by treaty several years previously, and in spite of our giving them a helping hand in their hour of calamity. Remonstrances were of course made by the island authorities, followed by those of the Central Government, but they took no heed. It was then and there that the English fleet made its appearance on the scene and demanded the instant retirement of the Russians; which they obeyed, and the Island of Tsushima was saved to Japan!

In 1868 the new régime of the Imperial Government was inaugurated. For some years previous Japan was divided into two great factions, one for the Imperial Cause, the other for the Shogunate Cause. At that time England was represented in Japan by the energetic and sagacious Sir Harry Parkes; there were also men like Glover, Lowther, and Ernest Satow, now Sir Ernest; they all espoused the Imperial Cause, led by Sir Harry Parkes, in opposition to the strenuous support of the Shogunate Cause by another foreign power. Most of these facts are contained in the unwritten pages of the Secret History of Diplomacy, so that they are not known even in Japan, still less in Europe. But one thing is certain, that England has done much toward the consolidation of our Empire.

In 1874 we had the so-called Formosa affair arising from the Formosa aborigines murdering a number of Japanese subjects, which ultimately led to some complication between Japan and China. That complication was amicably settled at last through the good offices of the then British representative in China.

In 1885 the Iazareff-Hamilton affair took place, which was briefly this: Russia attempted to snatch Port Iazareff from Korea. England, objecting to this Russian action, at once occupied Port

Hamilton as a counter-check, and thus at last succeeded in compelling Russia to abandon her project. This being effected was all England wanted,—she gave up occupation of Port Hamilton soon after. This affair did not directly concern Japan herself, but she derived benefit from it all the same.

In our war with China, 1894-1895, Great Britain kept her neutrality, and on the whole was friendly with Japan. Some say England might have gone a step further at the time of the intervention of the three Powers, but *we* do not complain of that; her keeping aloof was sufficient for us.

During that war the revision of our old treaties with Occidental nations was effected, which placed Japan on an equal footing with other nations, admitting her for the first time to the circle of civilised nations.

Then came the Boxer rising, and the march on Pekin by the allied forces to the rescue of their several legations. The history of this is too fresh to reiterate here. It suffices to say that we, the Japanese, spoken of as Pagans, fought side by side with the troops of Western nations, especially keeping up the best relations with British and Americans. It is not necessary to dwell in detail upon what passed in diplomacy in the Far East, or what was done by Russia after the rescue of the various legations. It seems, however, necessary to me to give a brief resumé:

Russia gave repeatedly to other Powers the pledge that she would vacate her occupation of Manchuria which had taken place during the Boxer trouble as a part of the common action of the Allied Powers when they went to the rescue of Pekin, and for which she directly afterwards had received from China for the trouble she had taken, a compensation to an amount far exceeding its value.

At the same time in another direction Russia had been trying to exact from China humiliating concessions, which were quite contrary to, and irreconcilable with the pledges given by her to the other nations. From the beginning to the end the chief efforts of diplomacy in the Far East were directed to check the clandestine attempts of Russia, and make her keep her pledge. In this effort England, America, and Japan stood fast together.

Then came the Treaty of Alliance between England and Japan in 1902,—the Manchurian question had not then come to an end, and it was still the pending theme.

I do not doubt but that much of this has been done out of kindness, and with a sense of justice, but was this all? Was there not also something else behind?

Upon looking at the map you will easily see why England had adopted her policy in the direction described. England has great commercial interests in the Far East; no small political ones as well, and it is necessary for her to protect them. These interests which she has to protect are identical with those of Japan. Japan has to do exactly the same thing as England in guarding and protecting her interests and safety. Such being the case, I venture to say that the Treaty of Alliance between England and Japan is the climax of a long evolution, having for its basis the mutual interests of the two countries.

So far this is a matter of plain fact as concerns the political aspect. There are, however, some insinuations to discredit Japan, set forth in some quarters, I fear, with malignant intent. In the first place it is said that Japan's modern civilisation is only outward, and that there is every possibility of a reaction setting in. Nothing can be further from the truth than this assertion. We have strenuously striven to civilise our country by assimilating ourselves with European methods and ideas in everything, and we have, I believe, succeeded to some extent. It has cost us many lives and much money. We have eaten Western apples and found them delicious, and we are not likely to give them up. No, we are even going to make further improvements and so keep pace with those nations with whom we have friendly intercourse. The adopted material side of civilisation which we have we are not likely to give up. We have electric light in Japan, and we shall never return to oil or wax. We have railways; we shall not go back to pedestrianism. Shall we cut the telegraph wire and again employ messengers?

With regard to the mental parts of civilisation, it may not be so easy to convince others, but with us it is exactly the same. The introduction of Western civilisation into Japan is not limited to its material side only. In laws, in science, in art, and in all the other branches of human activity, we have striven to introduce Western ideas, just in the same degree as we have done in material affairs. All this we shall never give up; they have taken deep root in the Japanese mind, and they have already become essential elements in the making of a compact nation.

Sometimes people express amazement at the changes made in Japan in so comparatively a short period as thirty or forty years, as though doubting its genuineness. It is true that Japan has effected a great transformation, but, without in the least entertaining any idea of self-glorification, I may say that Japan has always had some kind of unique national civilisation and conditions of social organisa-

tion which, together with a considerable precursory preparation, have given her a special power of adaptability to the adoption of the new phase of Western enlightenment; and it will be, I venture to say, a fallacy to think that any aborigines or tribes scattered in different parts of the globe could emulate Japan—raise themselves in the same way as she has done at a moment's notice.

Some comments have also been made about difference of race and religion. Well, the difference of race is a matter we cannot transform except perhaps by gradual intermixture. The difference, however, seems to me not very important for keeping friendly relations, so long as other assimilation could be thoroughly effected. I may also say the same thing with regard to religion. Our moral precepts and ethical rules are exactly the same as those of the West, though some of their points might be more developed in Japan, while others might be more developed in Western nations. Where any matters of charity or virtue are concerned, the Japanese entertain the same ideals and act in the same way, as do their Western brethren. For instance, the organisation of the Red Cross Society is working very well in Japan; its members consist of about one million, and its annual subscriptions amount to about two million yen. It is under the direct patronage of the Emperor and Empress, and of course all this is done irrespective of any special faith, Japan being a most tolerant country as regards religion. Perfect freedom of conscience is guaranteed by the Constitution, and not the slightest difference is made in the eyes of law on account of church affiliations, and in social intercourse it is the same.

Here I may be permitted to relate an instance: Mr. Kataoka, who died last autumn, was a Protestant, and yet was one of the leaders of the largest political party. He was President of the House of Representatives for several terms, and he died while still holding that office. There was a Christian hymn which he liked more than any other, and on his dying bed he asked his friends and relatives to sing it, and he passed away while it was being sung. Even the Salvation Army is parading our streets under the command of its English officers. Nay! even the Mormons are allowed to preach, though under strict conditions which bind them not to make proselytes for polygamy, which is contrary to our laws. With these facts in view, one might even say that we, as a nation, are almost too tolerant.

People speak of the Japanese being brave in war, and fighting well. Perhaps it is true, but we should be sorry if we were regarded a warlike nation. We aspire to be as energetic and as clever in

other branches of human culture as in war—in fact, our endeavor has always been directed to achievements of peace.

The general tendency in Japan is that the more one is versed in the Western ideas, the more chance one has of becoming a prominent figure in all directions, especially in politics and official occupations even in the army and navy. It amounts to the same thing as saying that the brain, as it were, of Japan, which regulates the wheels of the Empire is and will continue evermore animated with the Western modes of thought and reason. And I may also add that a state such as this will make a nation feel her international responsibilities the more, and she will never allow herself to become a kind of wanton bandit, or act with a sudden outburst as if she were an untrained nomadic tribe.

Some fear that the Japanese soldiers might become restless and unruly after achieving great success over their formidable foe. But of that there is no danger. Our army is founded upon the conscription system; the soldiers are patriotic and fight gallantly when ordered to advance, but they are not bellicose by nature, rather preferring peace, and perfect order, and discipline prevails among them. It was just one day after the rupture of diplomatic relations with Russia that I met with General Count Katsura, the Premier of Japan, when he told me that during the long protracted negotiations with Russia not one of our military or naval officers or men had come to him to disturb him with their opinions on diplomacy or politics. This will perhaps give you some idea of what are the characteristics of our army.

It appears also that some apprehensions have been entertained that some kind of amalgamation might be effected between China and Japan, which might cause danger to the Western Powers. But I am far from believing this. China is a very pleasant country. The Chinese are not a warlike or ambitious nation. China is, and has always been, and will be, a good market for all civilised nations, so long as she is left undisturbed and her integrity is respected. The characteristics of China and Japan are of such marked difference that it is a matter of impossibility to amalgamate these two nations, nor does Japan ever entertain such ambitious ideas. All that Japan wishes is to maintain a peaceful, commercial intercourse with her, in common with other civilised nations, and Japan's policy will always be directd on these lines.

Our English alliance does not antagonise other nations; on the contrary we wish to keep up friendly relations with all, which I presume is also the intention of Great Britain, and hence the Jap-

anese are not jealous of Great Britain making *l'entente cordiale* with any of these nations. In fact, I do not doubt that among these nations too, even in France or Germany, there is many a heart which is beating with its sympathy for Japan at this trying hour of her's. By all that I say, however, it must be understood that in these friendships all round there must be some difference of degree. Amongst these other nations we desire the best friendship with the United States of America. Almost all the sentiments I have expressed relating to England are also applicable to the United States, and besides there is no difference in the Far East in the interest and policy of England, the United States, and Japan. The Americans have shown their sympathy with Japan at this momentous hour in no less degree than Great Britain. I would fain that America would advance a step further and enter upon, with us, a closer relationship. Let then Great Britain and America be closely united, and allow Japan to stand by their side—it will be a sight worth seeing. Were England, America, and Japan to stand thus together in the Far East, that fact alone could not but be a great bulwark for the preservation of permanent peace and the furtherance of civilisation without in any way prejudicing the equitable rights and interest of other civilised nations.

Japan has embarked on a great task. She thoroughly recognises its magnitude and gravity. She is, however, convinced that she is not fighting merely for personal political aims, but that she is defending also the interests of civilisation and humanity. She is fighting for her own sake, of course, but she promotes thereby the cause of England and America—the cause of civilisation and humanity.

ANDROGYNOUS MAN IN MYTH AND TRADITION.

BY CHARLES KASSEL.

IT has been the teaching of the rarer mystics through the centuries that man not only, but Deity as well, is two-sexed,—the Fount and Source of all life combining within Himself the masculine and feminine. As an outflowering of this thought was the belief that man,—the image of his Divine Parent,—was, likewise, in the pristine beauty and purity of his nature, male and female blended together. This thought runs like a thread of light through no few of the faiths and philosophies of time, and a remembrance of it enriches and makes luminous many a dark and doubtful passage in our lay and sacred literature.

It is well, perhaps, to observe before aught more is said that the androgynous or bi-sexual man whose existence upon the planet, in the shadowy ages before recorded time, the mystics teach, was a being wholly other than the hermaphrodite as known to medical science, nor is the latter term used with the meaning given it by physicians in the passages we shall quote, for the existence of true hermaphrodites in the human family is not admitted by physiologists, as is clearly explained in the article "Medical Jurisprudence" in the *Encyclopedia Britannica*. This prefaced, we may proceed to examine our subject with some detail.

Referring to the Aryan traditions as to the birth of the race, the writer of the article "Mythology" in the *Encyclopedia Britannica* observes: "The Aryans accounted for the origin of the species in the following barbarous style: A being named Pairusha was alone in the world and differentiated himself into two beings, husband and wife." From the same source must have sprung the myth found in the opening chapters of the Bible, that in the dawn-tide of creation man was alone and the Lord caused a deep sleep to fall upon

him and from his side took woman. Both myths are in essence the same, but, strained for centuries through the minds of differing peoples, each took on a form peculiar to itself.

The same idea was taught by the Hebrew sages of old and in the time of Jesus was known to the more learned of the Pharisees. In the writings of their scholars it was said, "Adam was created as a man-woman, androgynous, explaining Gen. 1:27 as 'male and female' instead of 'man and woman', and that the separation of the sexes arose from the subsequent operation on Adam's body as related in the Scripture." (Funk & Wagnall's *Jewish Encyclopedia*, article "Adam Kadmon.") So, too, in the article entitled "Androgynos" in the same work it is observed, "Jeremiah, son of Eleazar, says, God created Adam androgynous * * * * The opinion of Jeremiah is very old and wide-spread, for we find the fathers of the Christian Church at pains to refute these 'Jewish fables.'" The Jewish philosopher Philo taught that "heavenly man,"—by which he meant the angels as understood in Jewish thought,—"are neither man nor woman," an expression made clear by what has been said regarding the teachings of the Hebrew sages. (See *Jewish Encyclopedia*, article "Adam Kadmon.")

This conception, however, is not confined to the ancient Aryans and Hebrews, for we find it given expression by Plato, who, in the *Symposium*, as the writer of his life in the *Encyclopedia Britannica* states, "explains the sexual and amative inclinations of man and woman by the fact that they were at first androgynous beings whom Zeus separated into men and women." The passage mentioned occurs in that part of the *Symposium* where Aristophanes, after referring to the grotesque and fanciful traditions respecting the bisexual nature of original man, says in explanation of the affection between the sexes: "For the intense yearning which each of them has towards the other does not appear to be the desire of intercourse but of something else which the soul desires but can not tell and of which she has only a dark and doubtful presentiment. Suppose Hephaestus with his instruments to come to the pair who are lying side by side and say to them, 'What do you people want of one another?' They would be unable to explain. And suppose further that when he saw their perplexity he said, 'Do you desire to be wholly one: always, day and night, to be in one another's company? For if this is what you desire I am ready to melt you into one and let you grow together, so that, being two, you shall become one and, while you live, live as if you were a single man, and after your death in the world below still be one departed soul instead of

two,—I ask whether this is what you lovingly desire, and whether you are satisfied to attain this. There is not a man among them when he heard this who would deny or who would not acknowledge that this meeting and melting into one another's arms, this becoming one instead of two, was the very expression of his ancient need. And the reason is that human nature was originally one and we were a whole and the desire and pursuit of the whole was called love. There was a time, I say, when the two were one, but now, because of this wickedness of man, God has dispersed us." (Jowett's *Dialogues of Plato*, Scribner's, Vol. 1, p. 483.)

So, too, our own Milton, treating of marriage-love between the beings loftier than man, chants:

> "To whom the angel, with a smile that glowed
> Celestial rosy red, love's proper hue,
> Answered, 'Let it suffice that thou knowest
> Us happy, and without love no happiness.
> Whatever pure thou in the body enjoyest
> (And pure thou wert created) we enjoy
> In eminence, and obstacle find none
> Of membrane, joint or limb, exclusive bars;
> Easier than air with air, if spirits embrace,
> Total they mix, union of pure with pure
> Desiring; nor restrained conveyance need
> As flesh to mix with flesh, or soul with soul.'"

In the light of what has gone before, a celebrated utterance of Jesus gains a newer and richer meaning. The Sadducee asks whose wife, a woman married more than once, would be in the resurrection, and Jesus, replying, says: "In the resurrection they neither marry nor are given in marriage, but are as the angels in heaven." From this passage, perhaps, has sprung the idea that the angels are asexual, and such, probably, is the meaning to be gathered from the saying as it has come down to us through the gospel writer. In view, however, of the belief held by the more learned Pharisees and the opinion expressed by Philo,—who, be it remembered, was a contemporary of Jesus,—and especially in view of the apocryphal utterance shortly to be quoted, we may well believe that the saying, as it fell from the lips of the great Galilean, bore the meaning, not that spiritual man is without sex, but that he is bi-sexual or androgynous. If such be true, the answer of Jesus may be taken as implying that in the grander realms of spirit the ties of earth are sundered, and men and women, risen to nobler planes of being, are united, not by a spoken ritual, but, like the angels of heaven, by the highest and holiest laws of the soul.

When replying to the Sadducee, Jesus prefaced the observation quoted, with the statement, "Ye err, not knowing the Scriptures or the power of God." Do the Old Testament writings really countenance this belief? Strangely enough, we find upon careful reading that the meek and lowly Nazarene had studied the Bible stories more earnestly than those who pay homage to His name, for the teaching is verily found in the opening chapters of Genesis.

In the twenty-sixth verse of the first chapter, it is said: "And God said, Let *us* make man in our image; after our likeness; and let *them* have dominion," etc. "And God created man in His own image, in the image of God created He him; male and female created He them." Man, male and female, being created in the image of God, the implication is plainly that God (or, as expressed in more recent translations, the "gods" or "strong ones") is likewise male and female. Moreover, it may be inferred that the angels too are male and female. The expression, "Let *us* make man in our image" makes clear that more than a single being participated in the act of creation, and assuming that, as implied in the Scriptural statement, the Creator was a composite male-female being, it is manifest that the term "us" refers not to the male and female essences of the Divine Existence but to the spiritual creatures mentioned later as "Cherubim," who, in Semitic thought, belonged to a superior order of angels. This is apparent when it is considered that in connection with the fall of man from Edenic bliss and innocence the Creator is represented as saying, "Behold the man is become *as one of us*," implying more than two. As it is said, therefore, "Let us create man in our image,"—that is, male and female,—it follows that the cherubim or angels, no less than the Creator Himself, were, according to the ancient Hebrew conception, of dual nature.

A strikingly suggestive passage illustrating the fact that, as understood in ancient Semitic thought, man was originally a two-fold being, blending within himself the male and female, and that Deity and the angels, in whose image man was made, partake of the same nature, is found in the fifth chapter of Genesis, which begins a fresh account of creation. There it is said, "In the day that God created man, in the likeness of God created he him, male and female created He them, and blessed them *and called their name Adam* in the day that they were created." The name Adam is applied to both as if they were one being. In this account the name of Eve does not appear, and it is clear that the separation of the two-fold being into man and woman is dealt with in the myth of the rib. The removal of the rib from Adam is evidently a grafting upon the original myth,

which probably taught merely that the two beings before their separation were wholly interblended, for the man exclaims when he awakes from his sleep and beholds woman, "This is now bone of my bone *and flesh of my flesh*: she shall be called woman *because she was taken out of me.*"

By those schools of mystic thought which asserted that man is in origin bi-sexual, it was likewise taught that in the fulness of time at some stage of their spiritual progress, the male and female souls which sprang from the hand of the Eternal as one two-fold being were destined to reunite. Perhaps this thought, in a far and distant way, is contained in these words placed in the mouth of Adam: "Therefore shall a man leave his father and his mother and shall cleave to his wife: *and they shall be one flesh.*" It is conveyed beyond question, however, in the apocryphal saying of Jesus quoted from Clement of Alexandria in Schaff's *History of Christianity*, Vol. 1, p. 165: "Our Lord, being asked by Salome when His kingdom should come, and the things which He had spoken be accomplished, answered, 'When the two shall be one, and the outward as the inward, and the male with the female, neither male nor female.'" And in this connection it is well to remember the words of Gibbon, "The first Christians were acquainted with a number of sayings of Jesus which are not related in our Gospels, and, indeed, have never been written." (*Decline and Fall*, Vol. 1, Ch. 15.)

What word science speaks regarding the belief which is the burden of the myths we have mentioned it is unnecessary to inquire, but we may observe in passing that, curiously as it may seem, science does in no faint or feeble way lend countenance to the idea. "The androgynous condition,"—we quote, for the sake of brevity, from the *Century Dictionary* under the word "androgynous,"—"is a very common one in invertebrate animals. The two sexes co-exist at the same time in one individual." More pointedly, Dr. Ridpath, in his *Great Races of Mankind*, Vol. 1, p. 116, observes: "We have in human anatomy certain parts, such as the rudimentary breasts of the male which seem to point to a condition still more primitive in the development of our race,—to a time when even the sexes had not been differentiated the one from the other." Haeckel, however, in his great work, *The Evolution of Man*, Appleton & Co., Vol. 2, p. 69, expresses the thought in its broadest phase: "Comparative anatomy shows that hermaphroditism, that is the union of both kinds of sexual cells in one individual, is the oldest and original condition of sexual differentiation: the separation of the sexes did not originate till a later period." So, too, "Just as the lowest plant animals

exhibit this most simple origin of the complex phenomena of reproduction, so, in the second place, they reveal the highly important fact that the earliest and most primitive sexual relation was hermaphroditism, and that the separation of the sexes originated from this only secondarily (by division of labor). Hermaphroditism is prevalent in lower animals of the most different groups; in these each single individual, when sexually mature, each person, contains male and female sexual cells and is even capable of self-fertilization and self-reproduction. Thus not only in the lowest plant animals just mentioned do we find egg-cells and sperm-cells united in one and the same person, but many worms, many snails and many other invertebrate animals are also hermaphrodite. All the early invertebrate ancestors of man, from Gastræada to Chardonia, must also have been hermaphrodite. So probably were also the earliest skulled animals. One extremely weighty piece of evidence of this is afforded by the remarkable fact that even in vertebrates, in man as well as other vertebrates, the original rudiment of the sexual organs is hermaphrodite. The separation of the sexes, the assignment of the two kinds of sexual cells to different individuals, differentiated from hermaphroditism only in the farther course of tribal history. And these male and female individuals differed only in the possession of the two kind of cells but in other respects were exactly alike." Id., p.396.

The last paragraph, however, is merely a digression, for a discussion of the question from the view-point of the scientist is wholly beside the aim of this article. We have sought merely to deal with the traditions for their historic interest, and to show that the belief is veiled within the creation stories of Genesis. And Genesis, let us observe, is a fossil-bed of myths. There lie urned away the remains of faiths and philosophies which kindled the imaginations and shaped the deeds of men in the dim and distant ages before the first glimmer of history! Whilst in the light of riper knowledge the halo of divinity has faded from the Bible, who shall say what wealth of lore is buried within its pages!

THE ROSETTA STONE.

BY THE EDITOR.

EGYPT, the land of the pyramids and sphinxes, is no longer so mysterious as it was about a century ago. We have learned to decipher the hieroglyphs and have to some extent at least become familiar with the history, habits, and religion of the country. Many details of Egyptian institutions and long periods of the history of the country still remain unknown to us, but we have now a definite knowledge of some phases of the national as well as private life, and are no longer strangers to the peculiar notions of the inhabitants of the valley of the Nile.

The two savants who discovered the key that should unlock the mysteries of Egyptian traditions are Dr. Thomas Young, the discoverer of the undulatory theory of light, and Jean François Champollion, Jr. The former, Thomas Young, succeeded in explaining the Egyptian numbers and in reading several names, while the latter, Champollion, deciphered the hieroglyphs of the Rosetta Stone, for which work the names offered him the key.

The Rosetta Stone is a black basalt, found at Rosetta and preserved in the British Museum. It is inscribed in three languages, Hieratic, Demotic, and Greek. Even a superficial inspection will show that names in the hieroglyphic script are surrounded by a ring, commonly called the "cartouche," which represents the seal of a man, and has thus come to stand for his signature as well as his personality.

Champollion identified the letters of the names Cleopatra and Ptolemy in their respective cartouches,

identifying the single letters of the former thus:

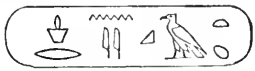
K L E O P A T R A

leaving two symbols which always accompany feminine names.

An analysis of the name Ptolemy (Πτολομαῖος) yields this result:

P T O L M EE S

The two feathers, a double *e*, obviously represents the Greek AI. Other names verify these transcriptions and add a new stock of letters to our knowledge. For instance in the name



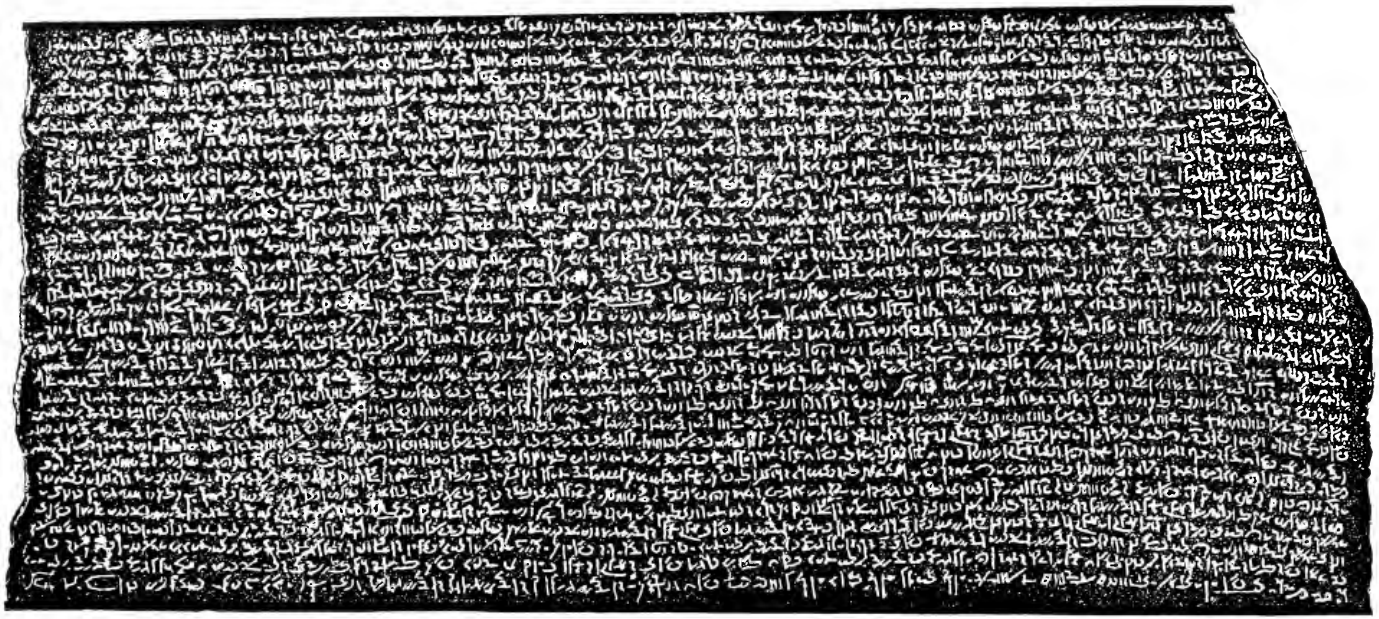
we know the letters R . AIKA and since it must be feminine, we know at once that the cartouche contains the name Berenike and two unknown symbols must be a *B* and an *N*.

The known letters were inserted in the hieratic inscription which could now be read and translated, the meaning being given in the a ljoined Greek. Here is a list of the most common Egyptian characters reproduced from an Egyptian dictionary[1]:

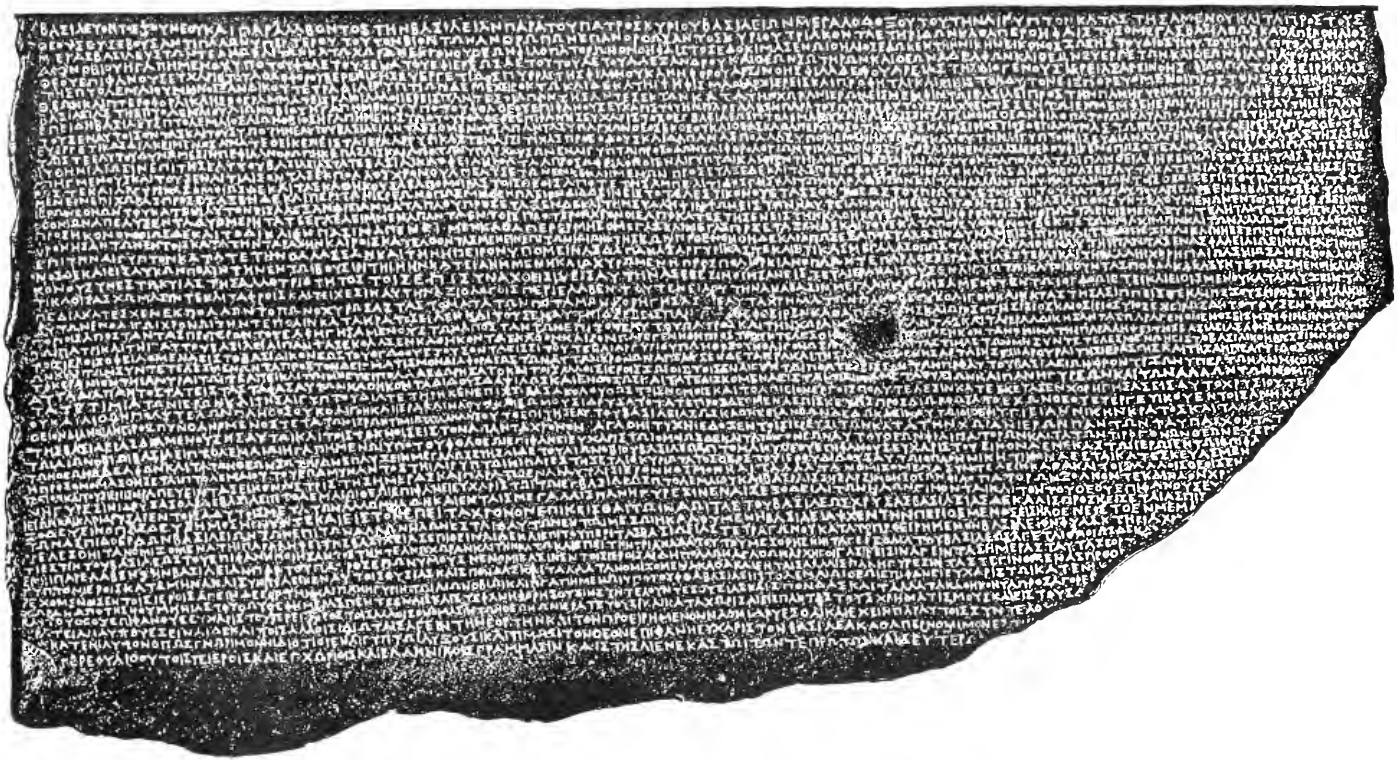
	A		Ḥ
	Á		ẋ (Kh)
	Ā		S
 or \\	I		
 or	U		Ś [Sh]
	B		K
	P		Q
	F		Ḳ
 or	M		T
or	N		Ṭ
 or	R and L	 or	Θ (Th)
	H		Ṯ (Tch)

[1] E. A. Wallis Budge, *Vocabulary in Hieroglyphic to the Theban Recension of the Book of the Dead.*

HIEROGLYPHIC INSCRIPTION OF THE ROSETTA STONE.
(By permission of Kegan Paul, Trench, Trübner & Co.)



Demotic Inscription of Rosetta Stone.
(By permission of Kegan Paul, Trench, Trübner & Co.)



Greek Inscription of the Rosetta Stone. (By permission of Kegan Paul, Trench, Trübner & Co.)

The success that rewarded Champollion's labors heralded the birth of a new science, Egyptology. His successors have penetrated more and more into the mysteries of the language and history of the country, covering a period of about four millenniums, and showing as marked periods in its development, as we know in the progress of Anglo-Saxon through the Old English to Modern English. Egyptologists of to-day have a fair command of the language, even in its historical growth. Says a late Egyptologist, "The time of apprenticeship is past, we read now," meaning that unless there are exceptional difficulties, the Egyptologists are at present able to decipher any Egyptian inscription. Our scholars have even been able to discover the mistakes which Egyptian scribes made when in their eagerness to forge ancient documents, they wrote in archaic style, the blunders of which now bear witness against them and betray their fraudulent intentions. Such documents that pretend to be ancient, but are later fabrications, are quite frequent, and were made in the interests of the prerogatives of a special priesthood, or the alleged miraculous powers of local deities or their shrines.

* * *

The Egyptian language seems to possess a character, peculiar to itself. While it is unquestionably related to the several Semitic tongues, Abyssinian, Hebrew, Phœnician, and Arabic, we cannot help recognising that the Egyptian grammar and syntax are sufficiently original so as to prohibit its classification with the Semitic language. On the other hand Egyptian is also pretty closely related to Libyan speech, and seems to have adopted some features from the more distant Nubians and also the Ethiopians. The fact is that Egypt lies where Asia and Africa meet, and it is natural that both continents should have contributed their share in building up the civilisation in the valley of the Nile.

[When we wrote to England for a good photograph of the text of the Rosetta stone, we were informed by our London Agents, Messrs. Kegan Paul, Trench, Trübner & Co., Ltd., that Prof. E. A. Wallis Budge was just preparing for them a new book on the subject, for which the stone had been photographed. The print which they kindly sent us is much superior to any other copy that could be procured in the market, and we express herewith our indebtedness to Messrs. Kegan Paul, Trench, Trübner & Co. for their courteous permission to reproduce it. We have cut the original into three parts, dividing it into its hieroglyphic, demotic, and Greek portions.]

THE SAGES OF INDIA AND CHRISTIANITY*

BY M. H. PHELPS.

THERE have recently been published in London two books of greatest interest to students of human thought, in that they set forth a comprehensive and harmonious interpretation of two of the Christian Gospels by a representative of the highest religious and philosophical culture of India. These works are "Commentaries," by Sri Paránanda, on St. Matthew and St. John, both being large-paged and closely-printed volumes of about three hundred pages each.†

Two things contribute to make these books conspicuously noteworthy. The first is that a native of India—and one, too, thoroughly imbued with the religious and philosophical ideas of his country—

*Sri Paránanda's *Commentary on St. Matthew* and *An Eastern Exposition of St. John*, published, respectively, by Kegan Paul and William Hutchinson, London.

†A few years ago there appeared two books, *The Gospel of Jesus According to St. Matthew* and *An Eastern Exposition of St. John*, both written by Sri Paránanda. Neither should be considered as an exegetical work, but both are interesting if considered as interpretations of Christianity by an Oriental mind, and their appearance is a noteworthy fact, as it indicates the growing spirit of appreciation of Christianity among the educated classes of the East.

The author, who writes under the name Sri Paránanda, is the Honorable P. Ramanáthan, C. M. G., K. G., a Tamil gentleman of culture and also of great wealth. He holds a prominent position in his native country, Ceylon. For many years he served as the representative of his people in the legislative council of Ceylon, and is now Solicitor General of the island. He commands the unreserved confidence of his countrymen, and his prominence is recognized by the British government. His religious views, therefore, are not only of theoretical interest, but are apt to exercise a great influence upon the native population of his home. This fact alone gives a significance to his publications which cannot easily be overestimated.

here displays a spirit of the highest reverence for the Christian Bible; and the second, that these gospels, as has come to my knowledge, are now no longer neglected by his cultured countrymen. Indeed, since the interpretation of Sri Paránanda appeared, translations of St. Matthew and St. John, following the lines of thought indicated in these works, have been undertaken by the orthodox pundits of India as books worthy of being read and carefully studied by the people of India.

Circumstances led me some little time ago to a meeting with Sri Paránanda, which has been followed by many conversations in the course of which my interest in these books, already known to me, has been greatly enhanced. He is possessed of a sound knowledge of both the East and the West, is a member of an ancient and wealthy family, and holds a high and honored position in the government of his native country. His insight into spiritual things is reputed, and appears, to be particularly great, and his exposition of them is always brought to the touchstone of the hearer's experience.

The full title of the second of the two volumes referred to above is "An Eastern Exposition of the Gospel According to St. John, Being an Interpretation Thereof by Sri Paránanda, by the Light of *Jnána Yoga*," and in the preface Sri Paránanda's chief disciple and editor makes the following statement: "As regards the expression *Jnána Yoga*, which appears in the title page, it means spiritual communion in the holiest sense of the term. The Sanskrit word *Yoga* is derived from the same root as the Latin word *Jungo*, to join, and English *Yoke* (Matt. xi, 29). The fullest and most perfect union of the sanctified Spirit in man with the illuminating Spirit in the universe is *Jnána Yoga*, and the commentary contained in these pages is based, not upon theory or speculation, but upon the actual experience of *Jnáni Yogis*, of those who, whether working or resting, are in constant fellowship with God."

This passage forcibly arrests the attention. What does it mean?

It cannot be understood without an acquaintance with Hindu beliefs and habits of thought not general in the West. A year's residence in India and sympathetic contact with her people have given me that acquaintance, and, since the claims made for these commentaries cannot otherwise be understood, before proceeding to the task of the reviewer, with which this paper is chiefly concerned, I shall endeavor to place before the reader an accurate outline, in the detail necessary for its due appreciation, of those beliefs of the people of India, as I have actually met them and therefore know

them to be, by which such statements as that of the passage just quoted are, if at all, to be justified.*

I find that there is widely recognized among the more intelligent of the natives of India, those of them, that is, who have preserved their respect for the traditions and institutions of their own land, and their confidence in them, against the materializing influence of Western ideas and education—a science of spiritual things called *Jnánam*, Wisdom. This science is said to deal with the principles which underlie both the visible and the invisible and spiritual worlds, and to be based upon actual and immediate knowledge of spiritual things and of God. It answers the questions which Western science has either confessed itself unable to answer or has answered unsatisfactorily—as the purpose of human life, the reasons for the performance of duty, the nature and limitations of the mind, the existence or non-existence of a soul in man, of God, of a future life. And in answering these questions it necessarily indicates the true relations of man to the external world, and the attitude toward it and the conduct of life in it which are best for him to observe.

The masters of the science of Wisdom are called *Jnánis*, or knowers of God. They are men who are reputed to have attained to that stage of development where they directly perceive God and spiritual things. It is said by them that the soul (*átma*), the consciousness (*sákshi*), or the true ego of man, terms which they use convertibly, is a thing apart from both the physical body and the *manas* or mind, these latter being only its instruments. The ordinary man does not distinguish between the consciousness which knows and the mind which thinks, because the two are so involved with one another as to seem inseparable. Thought succeeds thought without cessation except in deep sleep, and he is cheated by the "blear illusion" that the thinker is no other than the knower, otherwise called the soul or the self.

The common view, therefore, is that thinking and sleep embrace the whole range of human experience. But the Jnáni affirms that if all thought is forced to run down to a perfect calm and sleep is

*Edward Carpenter's "From Adam's Peak to Eliphanta" deals intelligently and entertainingly with this interesting and, in the West, little understood subject. Of this book a distinguished native of India has said that it contains "the only Western account of India that shows a knowledge of the great undercurrents of Indian life" (P. Prunachalam—District Judge at Kurunegale, Ceylon—in a paper entitled "Luminous Sleep," Westminster Review, September, 1902). See also Max Muller's admirable life of Ramakrishna, generally reputed in India to have been a *Jnani*.

kept off, a new world of experience opens out. When the soul is in association with the mind and is engaged in witnessing the operations of the mind, the materiality of the mind and its worldly nature are reflected on the soul and intensify its original obscurity, so that in wakeful moments it sees nothing but the world, and in sleep unmitigated darkness. If the energy of the soul is withdrawn, as it may be by proper training, from the planes of sense and thought, the soul attains knowledge unconditioned by time, place or other divided existence, and such knowledge, they say, is knowledge of God, knowledge of the infinite, as distinguished from knowledge of the finite or the world.

The attainment of this knowledge is not, it is said, open to everyone who chooses to apply himself to its acquisition, since instruction and training are not the only requisites for reaching it. A certain ripeness of nature, full development of neighborly love and other high virtues, must be present as a foundation. Without these instruction and training would be ineffective, nor would they indeed be given by those competent to impart them.

The distinguishing characteristics of *Jnánis* are said to be kindness, compassion, love for all that lives, patience, forbearance, resignation and contentment under all circumstances whatsoever, nonresentment of injury, unwillingness to exact retribution from those who have harmed them. It is said that they are incapable of hatred or other evil passion, that they are unwilling to judge others, that they are utterly indifferent to worldly power of every kind, whether it be wealth, office, rank or social position; that they have no concern about providing for their future, having perfect confidence in the infinite power and mercy of the Lord, but spend their lives in laboring for others as ministers of God. In brief, the character commonly assigned to them is the same as that associated in the West with the name of Jesus of Nazareth.

It is said that *Jnánis* live in all parts of India, and that there has never been a time when they were not to be found there. They are not, however, numerous, probably, I am told, not more than one to ten millions of the population. They live for the most part in secluded places; sometimes they spend their lives in traveling from place to place. They are usually without property and are cared for by their disciples, or by the people with whom they happen to come in contact. The people of India, as a whole, are most anxious to serve holy men, and no one who is thought to be devoted to the service of religion will be allowed to want. There are also some *Jnánis* who live in towns and cities engaged in the usual occu-

pations of life, generally looked upon as ordinary men, their spiritual status being known only to the few persons who have been drawn to them as disciples. These men are esteemed to be the most exemplary of citizens, the best and kindest of husbands, fathers, brothers—to most perfectly fulfil, in short, all the duties of life. Yet while in the world they never forget that they are not of the world, and all their actions are performed, not with the object of profiting by their fruits, but as service to the Lord. The following lines by one of them, who long occupied a high post in one of the states of southern India, indicates the attitude which they observe toward worldly enjoyments:

"While I live in shady groves, fragrant with fresh-blown flowers;
While I drink cool and limpid water, and disport myself therein;
While I find enjoyment in sandal-scented breezes, which move through the court like gentle maids;
While I revel in the day-like light of the glorious full moon;
While I feast on dishes of various flavors, seeming tempered with ambrosia;
While I am passing off into sleep, after much merriment, bedecked with garlands and perfumed with scent;
Grant to me, O Siva, who art true, spiritual and blessed, all-filling, impartite and substrate of all—grant to me the boon of never forgetting thy grace (so as to avoid the perils of the pleasures of the world)."—Táyumánavar: *Saccidananda Sivam*, II.

The *Jnánis* stand for the highest and most sacred ideas of the Indian civilization—for all that is finest, noblest and purest in it. They are the efflorescence of the life of the nation, and the life of the nation as a whole—not of any sect, creed or division of it. To them all external religious forms are alike. The Brahmin, the Buddhist, the Christian, the Mohammedan or the Agnostic are to them the same. Development of character and aptitude for receiving spiritual instruction are the only credentials which they regard. The most enlightened men of India have always gone and still go to the *Jnánis* when seeking spiritual light; for, it is said, they can always be found by earnest seekers for truth. Still, as of old, their prayer is:

"O Saint, teach us, for thou art the way, and there is no other for us.
O Saint, thou art the way, thou art the way."—*Maitrayana Upanishad.*

The retirement in which *Jnánis* live may seem extraordinary to the Western mind. Why, we are inclined to ask, do they not proclaim themselves and make their knowledge as widely as possible available to men? The answer is that religion must be adapted to the needs and capacities of the people; that religion or spiritual knowledge must be graduated like worldly knowledge, and that while the exoteric religions of India are well suited for the masses,

the higher aspects of truth cannot be assimilated by them. Were the teachings of the *Jnánis* widely disseminated among the people the effect would not be helpful, but rather confusing and disturbing to those minds which delight in ritual and other forms of concrete thought. Further, it is said that it is not necessary that they should publicly proclaim themselves in order that those who are fit to receive their instruction may learn of them, since he who is prepared for such knowledge always finds them. If one inquires how the *Jnáni* is discovered, one is told that the Lord of the universe draws the seeker to the teacher. Such is the infinite solicitude with which He watches over men, that whoever *needs* a spiritual teacher is certain to be led to one.

On the other hand, the quest of one who seeks to discover a *Jnáni* from mere motives of curiosity will end in naught. A person may, it is said, be in daily association with one for years, even though knowing of the existence of such men and being desirous of meeting them, without suspecting his spiritual status. Several instances of this sort have been related to me, which happened to natives of the country; and it is well understood that *Jnánis* will not disclose themselves except to those who seek them for their spiritual guidance and are fitted to profit by it.

We are now better able to understand the meaning of the words, "The commentary contained in these pages is based, not upon theory or speculation, but upon the actual experience of *Jnáni Yogis;*" namely, that we are here offered the interpretation of the gospels required by the knowledge of God and spiritual things derived by *Jnáni Yogis* from actual experience and perception. Howsoever this claim may be regarded, there is no doubt, I think, but that the typical teaching of the *Jnánis*, as held in India, is accurately given by Sri Paráṇanda, and it is at least certain that he is regarded by some of the most intelligent and spiritually minded of his countrymen as a powerful religious teacher, whose teachings embody the most cherished ideas of India.

As I have already intimated, it should not be inferred, because Sri Paráṇanda's ideas are considered essentially representative of Indian thought, that they are in any respect narrow. The spirit of the highest Indian culture is exceedingly broad and tolerant—a fact not generally known in the West. He does not give one religion preference over another, but regards them all alike as the means which God in His wisdom and mercy employs to lead men from worldliness to godliness, according to their respective needs and capacities. God, he says, is the great Teacher of men, and He has

by means of human governments and religious organizations evolved well-defined methods of thought for promoting the growth of neighborly love and causing the decline of worldly attachments. Such being the function of law and religion, there should be no disrespect shown by the votaries of one system of law and religion for the votaries of another system. "God exists everywhere, and everywhere He grants His grace to devoted seekers for Him. He may be worshiped by the ignorant savage as a stone or a tree, by the more intelligent as a venerable man, a mighty Spirit, or the All-pervading Essence. Each type of worship represents the aspiration of the soul to Him, and to each worshiper He comes in the very form in which He has been thought."

The Gospel of St. John is regarded by Sri Paránanda as the most valuable part of the New Testament, in that it contains more doctrines stated in clear, concise language than are found elsewhere in like compass in that book. The central theme of this gospel, he says, is worship—worship "in spirit and in truth"—which form of worship alone can lead one to eternal life or knowledge of God. The inquiry which naturally first arises is, therefore, what is his conception of true worship? This he elucidates in commenting upon John iv, 24, as follows:

"With the vast majority of worshipers, worship may be called *a visual act,* because without some *object* outside of themselves to *see* and *gaze upon* with their eyes they cannot put away, even to a small extent, their wordly thoughts so as to arrive at a reverential mood. In many parts of the world wooden figures, molten images, pictures and other forms of representation are placed before the worshipers, who verily believe that those very idols will grant them their prayers.

"With another class of worshipers, who are generally literate, worship may be said to be *a mental act;* because they project *in their minds* a picture of God, as if He were somewhere in the heavens, above the bright blue sky, standing or seated (say) on a throne, surrounded by angels and saints in a place brilliantly lit and otherwise adorned. In the Book of Revelations, for instance, we have varying representations of God, some one of which is more or less in the mind of the devout and intelligent Christian when he worships."

Here follow some passages quoted from the Revelations, after which the author proceeds:

"Thought pictures like these, no less than eye pictures, are idols, for *idols* and *ideas* are alike *forms.* The difference between them—the *mental* and the *visual pictures*—the idea and the idol—is that an idol is a form objectively made, while an idea is a form subjectively made. . . . The two terms, having a common Greek derivation, mean alike a form; the latter is an image made of thought; the former an image made of grosser material.

"Those who cannot worship without making images of thought or of some

grosser material, such as earth, wood, metal or stone, are alike *Idolaters* (John v., 21). Inability to keep steadily before the mind for some time the mental images enjoined for worship compels the vast majority of mankind to resort to material images.

"A third class of worshipers, standing high above these idol-worshipers, finds it truly an offense and a stumbling block to form any idea at all for the purposes of worship. They do not require the illusive aid of an image, whether within or without the mind, to help them to realize the presence of the Lord. They know how to *'cast down imaginations'*—how to abate thought (2 Cor. x., 5), to put away the impressions or memories which relate to their worldly surroundings—how to pacify themselves or make peace (Matt. v., 9)—and then they feel that they have come into a holy religion. This elimination of the perceptions of the senses and thought from Consciousness for the purpose of being in fellowship with God (1 John i., 3) is *spiritual worship*, as distinct from *visual* or *mental* worship.

"Though spiritual worship is the truest form of worship, because, apart from the limitations of thought and sense perceptions, you as pure spirit hold communication with the Lord as the Eternal and Infinite Spirit that underlies all things, yet it cannot be said that visual and mental worship are needless. In the visual and mental forms of worship the Lord is taken to be a person with limbs, only because the worshiper cannot comprehend the Lord as boundless and formless Spirit.

"Christ Jesus, when appealed to by the Samaritan woman as to how the worship of different nations, as of the Jews and the Samaritans, was to be reconciled, replied in effect (ver. 22-24): 'Neither the Jews nor the Samaritans know the *true* nature of God, and therefore their worship of Him, in Jerusalem or Gerizim, as either an object of thought or sight, is being *ignorantly* carried on. The *highest* and *best* form of worship is neither a visual act nor a mental act, but a purely *spiritual* act. For, though God pervades every form in the universe, none of those forms is God; He is Infinite Spirit, being *in* all and *above* all; and as such He should be *spiritually discerned* (1 Cor. ii., 7-15), that is, by the spirit only, when isolated from the thought and the senses. Now that I have been sent into Palestine, I see that the time has arrived when those who are dissatisfied with the worship of the Lord as an object of sight or thought may learn of me to worship Him as all-pervading, all-knowing, all-loving Spirit—to worship Him as Spirit pure in His own spirit. The one only way of worshiping Him in this manner is by isolating yourself from the limitations of thought and sense perception. By this isolation you become *at one with* God—you, a cleansed spirit, are allowed to be *in union with* God. Then indeed are you said to *know* God spiritually as Eternal Being.'

"Thus worship, in the *highest* sense of the term, resolves itself into the first and greatest of all commandments—love God with all thy soul (Matt. xxii., 37). Loving with all one's soul involves *continuous* love, which, however, is not possible unless the lover and the loved one are precisely of the same nature. Man's spirit must be as pure as the Divine Spirit before it can be at one with It continuously. True worship therefore means attainment of unity between the seeker and the God that is sought spiritually."

The Lord's prayer Sri Paránanda regards as a great aid to worship in spirit and in truth, since it embodies the doctrine of the

Psalms—which is, indeed, the central doctrine of all true religion—The Lord reigneth and all power belongeth to Him.

"'Thy Kingdom come,' said Jesus, should be our daily prayer in life so that we may be delivered from the evil or sin of *estrangement from God* (Matt. vi., 10-13)—from the evil of not being one with God. '*Thy Kingdom come*' means mayest thou cause *Thy*self to reign within me, in the place of *my*self.' And '*Thy will be done*' means, 'Do thou make my spirit lowly enough to eschew the foolishness that "I" am powerful for any purpose; and grant to me the knowledge that all forms of power, whether in the wordly or spiritual plane, are *Thine*, and *Thine* alone!' Then indeed does sin vanish, because, being one with the Lord, no thoughts or acts of yours can be said to be tainted with worldliness. They are steeped in godliness" (page 167).

And again, page 190:

"The one prayer that Jesus taught should be in the mind of every spiritual person is: 'May Thy Kingdom come! *Thine* the Power, *Thine* the Glory for ever!' (Matt. vi., 10-13). When the Kingdom *has* come—when one *has* awakened to the fact that God, and not man, 'works in all places of his dominions' (Ps. ciii., 22)—when one sees that what is called *human endeavor* is nothing more than the power *of God* lent for the attainment of certain objects, and that, whether one desired it or not, the Lord would of His Own accord (because He is the omnipresent Ruler of the Universe) distribute pain and pleasure suitably to the needs of each soul—then indeed will thoughts of every description run down to a calm and leave the spirit within beautifully restful, and yet keenly responsive to the inflow of God's energy for *His Own* purposes. Then indeed will one recognize the full meaning of the words: 'Be still and know that I am the Lord.'" (Ps. xlvi., 10).

Sri Paránanda regards Jesus as a master of Wisdom in the Indian sense, that is, as a *Jnáni* (knower of God). Jesus no doubt, he says, spent the period which elapsed between his early youth and the age of thirty, of which no mention is made in the New Testament, in receiving spiritual instruction and training from masters, probably in the wilderness in or near Palestine. When he had attained the state of Mastership, Christhood, or the overcoming of the worldly spirit, he returned to Judea and began his ministry.

This overcoming of worldliness, this Christhood, is the third stage of human development, that in which man is *in fellowship* with God. The two stages which precede it are those in which the relation of man to God is felt to be that of son to father, and master to servant. In the Pentateuch God is described as an angry ruler who jealously watched over the affairs of the Jews, and who was to be conciliated through the high priest by offerings of various kinds. This is the relation of master to servant. In later times offerings of cakes and sacrifices of oxen were declared to be unnecessary. A loving heart and conduct worthy of acceptance by

God were considered essential. This is the relation of father and son. During these two stages man is under the dominion of the law and subject to sin and punishment for sin. In these stages the predominating motive of human action is selfish love, the nature of which is to ignore and disregard the claims of others.

The third stage, that of fellowship or companionship, can only exist between those whose natures are alike. Therefore if man desires to be at one with God his nature must be so purified as to be essentially like that of God. It is by means of law that God, the great Teacher of men, brings about in them the suppression of selfish love and worldly attachments, by the development of the sense of justice, which expresses itself as neighborly love. This is begun by law and perfected by religion. When neighborly love is developed in man law is no longer an aid for his improvement. It has accomplished its purpose.

"God the Teacher taught the Jews the right way of living in wordly life by the laws of Moses; and many centuries afterward the Lord taught the Jews through Jesus that law was not intended to rule the thoughts of men perpetually, as if it were a guide for all times and conditions of men, but that it was intended only as a provisional instrument for raising men from love of self to love of others—from Self-love to Neighborly Love (page 39). By providing different methods of punishment the law is able to develop in a man a willing disposition to give to each man his due—to cause to rise in him a desire to be just. When selfishness is thus changed to a sense of *justice* when Self-love has transformed itself into spontaneous Neighborly Love," the time for the development of the third condition of man, Christhood, is at hand (page 169). "Hence, St. Paul says, 'Love is the fulfilling of the Law' (Rom., xiii., 10); that is, the Law fulfills its object when it begets Neighborly Love in men. 'All the Law is fulfilled in one word—Love—love thy neighbor as thyself' (Gal. v., 14); 'Christ is the end of the Law' (Rom. x., 4); 'I am the end of the Law'" (Matt. v., 17)—pages 49 and 39.

Coincidently with the development of man's nature in the respect just considered, the experience of life has been bringing about another change in him equally necessary to the intended result.

Men in this world are for the most part wholly engrossed in their attachment to the things of the world. The pleasures of the senses, the pleasures of the intellect, the gratification of ambition—these are the objects for which most men live. Deprive them of these and nothing is left for them in life. This entanglement in worldly desires is the "darkness" which prevents the soul from seeing and knowing God. In other words, that which obscures the soul is the influence of material things, understanding by that expression not only physical matter, but also that subtle form of matter in which the mind functions. This influence is frequently

referred to in the gospels; frequently as darkness (John i, 5); as corruption, since it is material influence which spoils or corrupts the soul (Gal. vi, 8; see also Psalms xvi, 10); as carnal-mindedness (Rom. viii, 5-7); flesh (*ib.*); the ways of the *old* man or of the son of perdition (2 Thess. ii, 3); the spirit of the world or worldliness (1 John v, 19); the spirit of error (1 John iv, 6), and generally as ignorance, evil or falsity. The possession of the soul by material influences or darkness is what is meant by the captivity or bondage of the soul (Ps. lxviii, 18; Eph. iv, 8; Rom. viii, 21).

God in His providence has provided means for rescuing man from this entanglement. The experience of life tends to destroy the illusion that any real happiness is yielded by it. All material joys are found to be fleeting and to leave behind them dissatisfaction, bitterness or unrest; so that the despairing inquiry "is life worth living?" is one quite familiar to our ears. This state of mind borders upon a profound truth in human nature, for it is necessary that man should arrive at the conviction that nothing material is of any real value to him before he can possibly free himself from it and rise above it; and the world is so ordered that this conviction must in time be reached inevitably. When material attachments have dropped away, so that a man, although perhaps living in the thick of the world, surrounded by and using all the comforts and conveniences of the world, holds himself free from them, does not live *for* them, but makes them *subservient to his use*, "rejoices not when they come and grieves not when they go," and if, besides this, there has been developed in him a sense of the reality of other souls and a willingness and desire to adjust his life to a recognition of them, he has attained to the state where he stands upon the threshold of that revelation in his life known as conversion, rebirth, resurrection, or the arising of Christ within him.

Jesus has enumerated the classes of persons who are thus ripe, who are "entitled or qualified to hear and understand the truths of the Kingdom of God," in Matthew v, as follows (page 178):

"(1) The 'poor in Spirit,' that is, those who in spirit are 'poor of this world' (Jas. i, 5), those who feel emptied of worldly cravings.

"(2) Those who are meek-minded—those in whom the conceit called 'I' and 'mine' have greatly subsided.

"(3) Those who hunger and thirst after righteousness, that is, those who crave for a life free from wrong-doing of every kind, and who therefore anxiously consider the claims and needs of others before their own.

"(4) Those who are merciful, that is, those who do not take advantage of their opportunities to the detriment of others, and ever try to smooth down the difficulties of others and make their position more pleasant for them.

"(5) Those who are pure in heart—who have no guile and are not swayed by self-seeking motives in their dealings with others.

"(6) Those who make peace—who always promote purification of thought or calmness of mind in themselves and others; and

"(7) Those who suffer revilement and persecution with cheerful resignation for a good cause, especially for the sake of a Sanctified Teacher.

"The foregoing classes of persons are suitable spirits for receiving the word of God. . . . The waning of the love of self and what belongs to self, and the waxing of the love for others indicate a certain growth, maturity, or ripeness of the spirit. It is only when the spirit has arrived at this degree of maturity or state of self-denial and neighborly love—in a word of Unworldliness—that it can receive and understand the doctrine of Grace and Truth. . . . Till thy spirit is mature enough to be included in one of the classes specified by Jesus it is said to remain in Darkness, because it cannot understand the principles of Light. Therefore, said St. John in impressive words, 'He that is not of God heareth not us; *hereby know we* the Spirit of Truth and the Spirit of Error' (1 John iv., 6). The very fact of anyone being unable to hear or unable to understand a Sanctified Teacher is proof positive that he is not of God."

The next step, says Sri Paránanda, is one that requires the aid and instruction of a sanctified teacher—of one, that is, who has completely overcome the worldly spirit by receiving the unction or grace of God. The duty and chief function of these anointed ones or Christs, while they remain in the world, is to ripen, in those who are prepared and drawn to them as their disciples, by their loving instruction and tender care, neighborly love into infinite love, into the love which knows no depth or height, no length or breadth, into Christly love "which knows no distinction between 'your' hand and 'mine;' which turns the left cheek to the man who smote the right cheek; which gives away the cloak of its body to the man who took away its coat; which loves not only friends and neighbors, but 'enemies' also; which blesses them that curse it, does good to them that hate it, and prays for them that despitefully use it" (p. 169).

"'I am the Resurrection,' said Jesus in John xi, 25, where the Greek word for resurrection is *anastasis*, which means literally 'causing to stand up or rise.' 'I am the Resurrection' thus signifies 'I, Christ, am the resurrecting agent—I can teach you how to rise to, or attain, a realization of God' (see John xi, 26). 'I am the way' (John xiv, 6); 'I am the door,' he once more explained (ib. x, 7, and xiv 6). By *me* if any man enter in, he shall be saved (ib. x, 9). These verses clearly show that it is through the teaching of Christ only that resurrection can take place" (p. 116).

The experience of the arising or awakening of the soul is the resurrection, raising up of the dead, or rebirth. The meaning of

these words has been the occasion of great controversies. "But," says Sri Paránanda,

"Those who have had godly experience, as distinguished from worldly experience, have never disagreed on the subject to whatever race or country they may have belonged. The exposition of the doctrine of the 'awakening of the sleep' or the 'raising of the dead,' commonly known as the Resurrection, may be differently worded by the saints of each country, but in meaning they are always found to be in agreement, *for the simple reason that they speak of a great spiritual experience.* (Page 115.)

"Worldliness or Darkness is the cause of the natural life of man. It must fall off or 'die' before Godliness or Light can appear. This 'death' of Darkness or Worldliness is a mysterious *fact* or phenomenon in our constitution, and has its analogy in the life of a plant. Lord Jesus said, 'Except the flesh of corn (*kokkos tou pitou*) which fall into the earth, die, it remains there forsaken (*monos*); but if it die, it beareth much fruit' (John xii., 24). And St. Paul asked, 'How are the dead raised?' and he immediately answered, the dead are raised even as the embryo (*sperma*) is raised *after the death of the integument* (soma). His words are: 'That which thou sowest is not quickened, *if it does not die;* and that which thou sowest (what is it?)—thou sowest not the integument that shall be born, but the naked kernel (*gumnon kokkon*), it may be of wheat or some other grain' (1 Cor. xv., 35-37).

"How mysterious is the quickening of the kernel or flesh in the vegetable or animal seeds! In vegetable life we see that the seed is composed generally of two coats or integuments over the nucleus or kernel called the embryo, and the embryo sprouts only when the integuments disintegrate and die. So, in animal life, when the spermatozoon in the semen enters the ovum and impregnates it, it is carried to the womb and there undergoes several transformations before the embryo appears. In how occult a manner are these changes carried on, without which the birth of the natural life from the flesh cannot take place; but how much more profound is the mystery of the birth of spiritual life from the natural life—of Godliness from worldliness—of Life Eternal from 'Death' or Life Natural!

"And yet this mystery has been made known (Eph. ii., 5) to those who have attained Christhood (ib. 17, 18; ib., iv., 13). It is made known, it is revealed to the *ripe* spirit *in the twinkling of an eye*, even as a man who, having gone to sleep in the dead of night and *awaking* at dawn, finds, the moment he opens his eyes, that the light is shining. In this example drawn from objective life the shining of the sun is around him, is without him; but in the awakening called the Resurrection, the Light of the Spiritual *day star* (2 Pet. i., 19)—the great Spiritual Light—is seen *within* man, even though his eyes are shut and his body in a dark room! It is not his carnal eyes that see this Spiritual Light, called *Incorruption* or the Kingdom of God; but it is his cleansed soul that knows it, realizes it, experiences it, the very second its last vestige of corruption falls. This realization, this knowledge, this actual experience of Incorruption, is the Resurrection of man.

"Up to the time of this experience man is of the earth; thenceforth he is of heaven" (pages 118, 119).

Christhood is the perfected state of man—the ideal toward which all men must strive. The predominating characteristic of

man in this stage of his development is all-embracing love—love which knows of no self, love without self in it, love unhampered by the limitations of separate existence. In short, it is infinite love in infinite being. True there is a body, but the body bears the relation to Christly love that a glass shade bears to the light burning within it. It burns within, but its rays extend far and wide beyond the shade. Even so, when the spirit in the body has been sanctified (John x, 30) its light and love extend far beyond the body, and know no height or depth, no length or breadth.

This is the nature of God's love. It is selfless, limitless, but it is also penetrating and searching, so irresistible in its power that it holds all things living in its tender embrace, and adjusts every condition of their existence according to their highest needs. Nothing is great and nothing is small in its estimation. It displays the same infinite care for the blade of grass, the microscopic insect, and the highly evolved and intellectual human being. Every atom, every tiny infusoria, rests upon the bosom of the infinite love in that absolute security which only infinite tenderness and infinite power can insure.

This sublime conception of infinite love is the root and essence of Indian wisdom. If it be grasped, if the idea of the universe reposing in the embrace of the infinitely watchful, infinitely solicitous, infinitely tender, all-pervading, all-powerful God, who provides for every existing thing the conditions of its highest good, leading it with entire certainty and safety to the highest fruition of its nature and ultimately to its assured heritage of absolute knowledge and bliss—if this be understood, the teaching as a whole becomes an open book.

We shall now be able to understand the meaning which Sri Paránanda assigns to the incident of the Lord's supper. This is set forth in the Commentary of St. Matthew xxvi, 26-29 (p. 230 et seq.).

"When Jesus and his disciples sat together to keep the passover, he took the unleavened bread into his hands, invoked a prayer to God that he who eats it should taste of bliss (blessed, v., 26), and gave a piece of it to each of his disciples, saying, 'This is my body, eat it.' And after the supper (1 Cor. xi., 25), taking a cup of the juice of the wine he handed it to them, saying, 'This is my blood of the Covenant, drink it.'

"The terms 'eat' and 'drink' are used here in the sense of not consuming but tasting and knowing. To eat the flesh and drink the blood of the Son is simply to know the Son (Matt. xi., 27) thoroughly, as a matter of actual experience. The consequence of *knowing* him is the attainment of eternal life (John. vi., 54; ib., xvii., 3).

"As Christ has neither form nor flesh (Isa. liii., 2), he has neither body nor blood. Eating or drinking him therefore means coming to a *knowledge* of the spirit.

"This knowledge of the spirit is called 'bread,' because, firstly, it satisfies the hunger for righteousness, and secondly, it gives the strength of eternal life to the soul.

"Jesus said, 'I am the bread of life' (John vi., 48). The 'I' he refers to is the spirit or Christ within the fleshly body named Jesus. When his disciples murmured at the difficulty of his saying (John vi., 61), Jesus explained, 'It is the spirit that quickeneth, the flesh profiteth nothing. The words that I have spoken unto you are spirit (ib., 63), that is, relate to matters of spiritual experience.' . . . The Gospel of Peace preached by Jesus ordained the worship of God, not in sanctuaries or on mountain tops, but in spirit and in truth (John iv., 21-24). He called this doctrine the New Law, New Covenant or New Testament; and as it invigorated the soul and led it to eternal life, he called it his 'blood,' contrasting it with the blood which the High Priest, who entered the tabernacle once a year, offered in obedience to the law of Moses. His invitation that all should drink of it (Matt. 26, 27) means that it was essential that all should *know* and realize it; that mere hearing of the Gospel would not enable them to *know* Christ or God, and that while Moses enjoined formal worship, his own doctrine needed to be spiritually realized.

"You must not only 'hear' but 'give heed,' or consider what you have heard (Heb. ii., 1). Then by hearing and considering you will understand (Matt. xiii., 19, and ib. xv., 10). As a consequence of hearing and understanding, 'faith' or love of God (Rom x., 17) comes, and when this love is nourished (1 Tim. iv., 6) by 'exercises unto Godliness' (ib., 7), Infinite Love or Peace known as Christ is experienced (James ii., 22). Therefore Jesus desired his disciples to *experience* Christ and God, and symbolically he handed them a cup of wine and said in effect, 'This is the new dispensation; realize it in actual experience.'"

The view of Christ above set forth is, of course, at variance with the words, "only begotten Son," applied to Jesus in the authorized and revised versions. But Sri Paránanda regards these words as a mistranslation of the Greek. His explanation of the point is, in substance, as follows: When one passes from the state of manhood to Christhood he has to be freed from every vestige and rudiment of worldliness, of attachment to material things. This great spiritual experience is well known to the sages of India, and to it they apply the Sanskrit term *kaivalya*, which means "aloneness," or freedom of the spirit from all that is worldly, earthly, carnal. Jesus having, by virtue of this experience, become a Christ, it is to his *isolation of spirit*, or *aloneness*, that the Greek word *mono-genes*, was applied by St. John. *Monos* means "alone," and *genes*, from *gignomai*, means "become." Primarily, *mono-genes* means "alone-become," but the translators, who had no knowledge of the great spiritual experience called "attainment of Christhood," or "revelation of the

Son of God," have interpreted the term in its secondary sense of "only begotten."

"It is chiefly owing," says Sri Paránanda, "to the wrong translation of this word that Christendom has been led to believe that there can be only one Christ in the universe, though Jesus, Paul and other apostles spoke often of the possibility of other persons also attaining the state of Christhood, also called sonship of God, perfection, peace or rest."

The doctrine of "vicarious atonement," as understood by most orthodox Christians, is also obviously negatived. The Commentary on St. John does not mention the doctrine, and Sri Paránanda has said to me that he finds nothing to support it in the New Testament. Yet the primary meaning of the word—at-one-ment (with God)—of course precisely expresses the fundamental conception which he advances.

Neither does this interpretation permit the ascription of saving efficacy to mere *belief* in the divinity and divinely appointed mission of Christ Jesus. This doctrine of orthodox Christianity is also, in the opinion of Sri Paránanda, based upon a mistranslation. His argument (p. 125 et seq.) is too long for reproduction here. His conclusion, derived from the comparison of many passages, is that the Greek word *pistue,* generally rendered *believe* in the accepted versions of the New Testament, should in many places be given the meaning of *love*. At page 129 of his Exposition of St. John he says:

"Such being the true doctrine of *Pistis*, or Faith in God, or Love of God, it would be a great mistake to suppose that verse 24 in chapter v., or verses 28, 40 and 47 in chapter vi., warrant the popular idea that for attaining Eternal Life one need only believe, or assent to, the proposition that Jesus is the Son of God sent to save man. For attaining Eternal Life or the Kingdom of God, neither belief, nor expression of belief in words, is sufficient. You should have something deeper and higher than belief, which, after all, is only thought. You should have, in the first place, poverty of spirit (Matt. v., 3)—a depletion of enjoyment in the pleasures of worldly life, and a yearning for the things of the Spirit. The next thing you should have is the teaching of one who has been sanctified. The Spirit withdrawn from sense-life is the field on which the word of the Sanctified Teacher will take root; and then comes the sprout called Love of God. That germ of love carefully nourished may be made to absorb all other loves, and to last forever, to be abiding (John xv., 4)—to be *so* abiding and *so* constant that your spirit, freed from all corruption, will be actually one with the Lord. 'He that is joined to the Lord is one spirit' (1 Cor. vi., 17). 'Love thy God with all thy heart, with all thy soul, and with all thy strength'" (Matt. xxii., 37).

There would indeed be no end to the discussion of the interesting themes to be found in this fertile and suggestive book, but I

have, I hope, called attention to enough of them to indicate the general features of the decidedly new and rather startling interpretation which it advances. Its expositions are supported, wherever exception is taken to the prevalent understanding of a passage, by scholarly and elaborate analyses of the Greek text, and throughout by an inexhaustible wealth of references to all parts of the Bible, which commend the works to the serious attention of scholars and thinking men. Each must form his own conclusion as to their force, but it may be proper to here observe that the interpretation is throughcut rational, logical and straightforward; that in dispensing with the two doctrines of vicarious atonement and efficacy of belief, sheet-anchors though they be of the orthodox modern Church, the chief difficulties experienced by thoughtful men in accepting Christianity are removed; that, in fact, there is nothing in the teachings of Christ, as they are here explained, which runs counter to either reason or science; and that here is advanced a conception of the inestimable value of human existence, of the dignity of human nature and of the soul-stirring potentialities implanted in it, before which the commonplace ideas of the orthodox Church "pale their ineffectual fires." We may lend him a willing ear, and remain grateful if convinced.

THE JAPANESE FLORAL CALENDAR.

BY ERNEST W. CLEMENT, M. A.

IX. THE NANAKUSA.

THE word *nanakusa* is the name of three categories in Japan. It means literally "seven grasses" and is sometimes applied to seven kinds of grasses occasionally used together. It is also the name given to the seven vegetables or "greens" eaten on the seventh day of the New Year. And the same name is applied to seven kinds of "flowers" which are used for decorative purposes on the special occasion of "moon-viewing" on the fifteenth day of the eighth month (o. c.) or about the end of September. It will thus be seen that for the present number we have been unable to select any one "flower" as pre-eminently appropriate, although there are plenty of blossoms; and also that this time the "flowers" (which, in this case include "grasses") are a subordinate element in the great festival of viewing the harvest moon.

The authorities differ as to the flowers included among the *nanakusa*; but we have chosen the following list:

Hagi (lespedeza or bush-clover); *Obana* (eulalia); *Kuzu* (pueraria); *Nadeshiko* (pink); *Ominaeshi* (patrinia); *Fuji-bakama* (eupatorium); *Asagao* (wild morning-glory).

This list has been put into verse* by an ancient poet, as follows:

"*Hagi* ga hana
Obana, *Kuzu*-hana,
Nadeshiko no
Hana, *ominaeshi*,
Mata *Fuji-bakama*,
Asagao no hana."

This verse is meaningless except as a catalogue of the *nana-*

*Chamberlain's *Things Japanese*.

kusa; it contains merely their names, with the repetition of the word *hana* (blossom) and the use of the necessary connections.*

AUTUMN GRASSES.

In spite of the fact that these flowers are used at the autumn

*Another list substitutes *kikyō* (platycodon) for *fuji-bakama*, and rearranges the order.

moon festival, the *hagi* and the *susuki* (=*obana*) are, according to Mr. Cinder, among "flowers prohibited for auspicious occasions."

Of the varieties of lespedeza the red ranks first.

FLOWER VENDER.

The *hagi* (bush-clover) is said to have attached to it several "fables, chief amongst them being that in which it is represented as

a maid beloved by a stag."*It also figures, somewhat more perhaps than the others of this category, in Japanese literature. The following poems are examples:

"The bush-clover wavers tenderly in the morning breeze,
But the pearls on the leaves enjoy safely their brief happiness."

or, concisely:

"Ah! the waving lespedeza,
Which spills not a drop
Of the clear dew."

"The rotten bush-clover is gathered together,
In order to construct the fence of the Imperial palace."†

"The deer lying on the bed made of bush-clover,
Cries out full of pathos and tenderness.
We can not see the form of the lovely creature,
But the voice is clear and fascinating."

"The sound of the wind is dull and drear
Across Miyagi's dewy lea,
And makes me mourn for the motherless deer
That sleeps beneath the Hagi tree."

*It is also associated with the sleeping wild boar.

†A satire on the men of Hagi in Choshu, because they took a prominent part in the Restoration of 1867-8.

SHAKESPEARE'S BRUTUS.

BY DR. EDWARD FARQUHAR.

AN aged man of letters somewhere said, that he had never found a solution of the contradiction in *Julius Cæsar*, 3d scene of Act IV, where Brutus directly denies all tidings from his wife, having a moment before disclosed the news of her death to Cassius. What purpose or impulse governed him in that denial, was the question; not an important matter it might seem in itself, but it cannot be supposed an accident on the part of the author; and the investigation of it may bring us into contact with a good deal that is among the most interesting in all Shakespeare, very much as with the most trivial-seeming phenomena of Nature.

The explanation, we may naturally assume, is to be sought in the peculiar mental state of the hero at the time. The difficulty may have arisen from supposing this state, as conveyed in some expressions of indifference toward passing events, to have been one of imperturbable philosophical serenity. But it appears to have been rather, shall we say, one of a certain alienation, or incipient derangement. Now that we have pronounced the words, they seem too strong; or rather too coarse. To reckon Brutus among Shakespeare's lunatics would be obviously extravagant. It is rather a coloring than a substance, something to be taken in by impression more than by direct observation—a germ or rudiment, not a definite growth. Just here we may find the chief interest and value of *Shakespeare's Delineations of Insanity*. An entertaining book with that title, by Dr. Kellogg of the Utica Asylum, glows throughout with a zeal of admiration, not only for the poet's "unrivalled psychological intuition," in this region especially, but for his views of treatment, so immeasurably in advance of his time, and just slowly and painfully reached by the van of medical science in this past century. Yet this fervent book seems to miss a little that main point of interest we

are noting. There insanity appears to be treated somewhat exclusively as a specific disease of the brain. Physical brain disease, or inherited tendency to it, is of course the cause of very much insanity; but it is not this kind that Shakespeare has occasion to delineate. His world is of the mind, and mental causes alone in his dramas bring about the result, whatever the prior tendencies may have been. He leaves to other workmen the display of knowledge and the stir of sensation in representations of bodily ills. From this it would be clear already, without the need of illustration, that insanity with Shakespeare will be a thing of absolute gradation. There can be no sanity and insanity as definite states, but elements of either will intermix and shade as they do in our human nature, possibly neither ever far from the other; not "thin partitions," but no partitions do their bounds divide, in life and in Shakespeare. Illustrations press upon us indeed from his writings. It would be most interesting to rank the cases from the various plays, especially from those deeper ones which are commonly thrown toward the end of the collection, through all degrees between the lightest traces of inharmony or unbalance, and raging madness. It would then be seen how perfect is the relation of the mental constitution in each case with the conditions that affect it. A satisfying solution of the Hamlet riddle, for example, might be reached. It might be seen that this character, with certain natural tendencies and under powerfully impelling circumstances, forced inexorably out of any position tolerable to himself, is led to assume one as of a disordered mind, till this assumption passes indeterminately into reality; as the fakir, after holding his arm distorted twenty years, has lost the free use of it; an unmeaning question it would be, whether that limb were crippled or not—"it practically is to some extent" would be the practical answer; so is Hamlet's mind.

Repelling all the throng of other instances, we turn to Brutus, and endeavor to grasp the conception of him; noting always that it is Shakespeare's Brutus we have to deal with, being very little concerned with the actual historical personage of that name. He is the genius or later incarnation of the old Roman Republicanism, calling and supposing itself Liberty—how far it deserves the claim is a question not pertaining here, but we are all familiar with the claim; that spirit which had held its course so steadily since the dawn of tradition, and extended from such frail beginnings to the domination of the earth. But now a new spirit is abroad, to be called forever after by the name of its amazing embodiment, just passed from among us, Cæsarism. The one

is Rome, the other is Rome; what is to become of them? There is not "Rome enough or room enough," for both. The new is moving to victory, and the old is beginning to feel that it is, but will the old be likely to yield the place? It is the trite dilemma of the irresistible force and the immovable body. All the historical framework we cannot present; suffice it, that the further this frame were examined, the fitter it would be found to hold the picture of a heroic subject brought to that tension which draws toward the viewless boundary of derangement.

Brutus had walked the course of prosperous greatness, and had borne himself in the simple magnanimity of the olden time. The foremost man of all the world had fallen before him; but instead of ending, the task had scarce begun, and there was greater than the greatest for him to overcome. The spirit laid has reappeared—as is to be seen more vividly a little further on; and dissolution is about his vitals. He and Cassius are the two very hands of the State—and they fly apart, and clash and tear each other. Still nearer is his lot invaded—Portia is dead, and of grief at his adversity. Yet he is not to sink under the trials sent. His powers draw together, and abide prepared to set the hostile universe at defiance. It is the thrilling moment when the hero is strengthened instead of weakened by disaster; it is that commencing alienation, of the powerful, not the paltry spirit, where for the time he seems the more self-contained and effective, not the less; all his fiber drawn so tense and hard that he rings when you strike him. This is one shining instant when his personal strength is at its highest; but he is rushing to inevitable ruin, because he is out of harmony with the movement of events. Insanity is of course a sort of inequality or unmatch with the environment; but at this dividing hour he seems superior rather than inferior to it, with such force are his faculties thrown back upon themselves; which is in itself a sign of the breach. Compare the portrayal of Wallenstein by Schiller, when he blazes into such spiritual glory over the brink of his fall. For a somewhat vigorous presentation of such a phase in recent fiction, we might refer to the closing scene in Black's *McLeod of Dare;* but there the scope is a mere personality, far from the world interest of these examples. Here the hero is fatally assured of his power and of the work to which he is called by the gods. It is well to compare this state with that of man in some of his other finest moments, borne upon his support, of various names, of fortitude, philosophy, religion. The normal hero, saint or sage, assured of his place, replies to hostile fact: "You shall not affect me, or you shall serve me," and he carries it

out, upheld by the strength beyond his own. The condition we have sought to sketch is similar, only instead of defying the power of the fact, defies its existence, from an intenser self-assurance, says, "I am so much more real than you, that you are nothing at all; you shall not be." He gloriously realises himself, but mis-measures obstacles, and plunges into the abyss.

Brutus had indeed been none too perfectly in tune with his environment before, as we learn from Portia's own comments, and the earlier ones of Cassius; he has been with himself at war, and he has lost a great deal of sleep. In such preparations especially, the management of Shakespeare is never at fault. The murder of Cæsar had probably been corroding his mind ever since, with suggestions of ghastly doubt, and much of his will-power must have gone to resistance of these suggestions. The image of the butchered leader, his own father-like benefactor, the only man who could ride the tempests of the Roman world, whose works upon that world had been so marvellous for its good, must have fixed itself on his inward sight. He had not broken with the actual heretofore. The last crisis, now, however, is drawing on. The storm with Cassius has sunk to its calm that is not peace; he has in outward tranquillity mentioned Portia's death. Titinius and Messala enter; great decisions are at hand. A query is raised by Messala about the wife of Brutus; it is not the business now; he repels it. "Nor nothing in your letters writ of her?" asks Messala. Brutus, now at war with fact, again denies. He could not admit the fact as his own, though he was stonily armed to hear it from another. Portia was "himself, his half," as she had claimed, and as he had allowed, "as dear to me as are the ruddy drops that visit my sad heart," an expression which may perhaps be as interesting in this regard as in that of proving Shakespeare was acquainted with the circulation of the blood in advance of Harvey, as so many wise men before Shakespeare were. It would be like shattering his own sharp-crystallized being to say in this public council, "I have lost her," as he had done in the deep unveiling of the hour before with Cassius, when he was already shaken by their conflict; but when Messala tells him so, it is but an external fact, which he can dismiss with a wave of the hand. Under this general or "formal cause" there may be a special or "efficient cause"; he would test the fact—as in all such cases we entertain a certain phantom of suspense or uncertainty, survival of our previous condition— and this he does by denying knowledge of it; but this would have hardly been the method of the straightforward Brutus, except for the inner state in question. He only pursued the subject at all

in response to an interrogative remark of the other. Watch him now in the consultation; blind to the advantages which the more experienced eye of Cassius sees, though appearing all sublimely considerate himself, he rushes toward the catastrophe. The council breaks and he retires. Not rest, however, but hallucination folds him round. There can be no silence, no repose, for that haunted soul. He must hear music, he must read. As under a fate, he grows automatic and mechanical; tongue and hand have lost their helm The book he searched for, he had already placed in his gown. And now the last seal is opened; Cæsar's ghost appears.

It may be scarcely necessary to remind any student of Shakespeare at much length, that no ghost ever exhibits gratis in his pages; none to the mere carnal eye. They are more a spiritual than an external phenomenon; it is always a state of mind that calls them up. If the comparatively indifferent guardsmen in the opening of Hamlet seem an exception, yet the trouble and transition of the time, their fresh bereavement of a glorious chief, affecting them in good part as it does the more important actors—"I am sick at heart," says one of them, with no other reason given—may relieve the exception, and make out a perfect proportion between the silent apparition to themselves (when deeper stirred they can hear its voice as from underground), the beginnings of response to Horatio, and the speaking shade to the filial prince. At any rate, the blindness of Hamlet's mother to the vision so deadly clear to himself, the like with the miscellaneous guests of Macbeth and the ghost of Banquo; King Richard hearing only the menaces, and Richmond only the encouragement of the spirits that speak at one time and place to both,—are matters quite essential to any proper theory of Shakespeare's ghosts. Very much in the line of probability then is the spectre of Cæsar. It is the new genius, whom these fanatic patriots thought they could smite to death in a single house of flesh; as if a new genius were likely to hold of such leases. Brutus is forced to see a little otherwise now. Its message is, that it shall meet him once again and for all, on the approaching battlefield. The old genius does not shrink; it can break, but never bend.

One point in the conclusion specially tallies with this view of the mental phase—the suicide of Brutus. Such is the close of Black's novel, cited above.

A single word, on the whole, may do our business best. With all his grandeur of spirit. Brutus is a fanatic; a man who follows his "principle" without intelligence to match. That will account for anything unworthy of human right or reason.

NARAM-SIN'S STELE.

BY THE EDITOR.

ALMOST remarkable monument of ancient Babylonian art and civilization, a stele about two metres high was discovered in the year 1898 by M. Jacques de Morgan, the French ambassador to Persia, during his excavations at Susa, the ancient capital of Elam. The monument bore two inscriptions, one in Semitic, the other in Elamite. The former is obliterated and the latter sufficiently readable to let us know that Shutruk Nakhunta, one of the greatest kings of Elam, on capturing Sipara, the ancient capital of Akkad, had this monument of Naram-Sin transferred to Susa, the capital of Elam.

The Elamites, a tribe of warlike mountaineers in the east of Mesopotamia, belonged to the most dangerous enemies of the more civilized inhabitants of the valley of the Euphrates and Tigris, and we know that from time to time they made inroads into the fertile fields of Babylonia, sacking the cities and despoiling the farms of the country. In the fourth millennium B. C., King Sargon I of Akkad fortified the empire against its ferocious neighbors, and his son Naram-Sin, a worthy successor to his great father, carried the victorious arms of the Akkado-Babylonians into the mountains of Elam. Obviously it is this triumph which is commemorated in our monument, which accordingly must have been erected about 3750 B. C.

But the supremacy of Babylon over Elam could not be maintained. The Elamites regained their independence and the valley of Mesopotamia was again exposed to their raids. Sipara was taken by Shutruk Nakhunta and the monument of Naram-Sin's victory was now taken to Susa, this time in commemoration of the triumph of Elam, and the Elamite inscription proves that revenge was taken for the former defeat.

Thereafter, the stele has remained in the undisturbed posses-

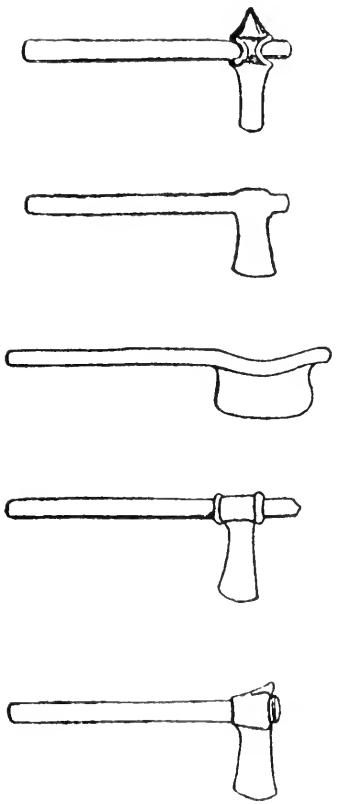
sion of Elam. The empire of Babylon continued to decline and the new power, another Semitic nation, Assyria, came to the front. The

STELE OF NARAM-SIN, KING OF AKKAD.
Found in the ruins of Susa, now in the Louvre.

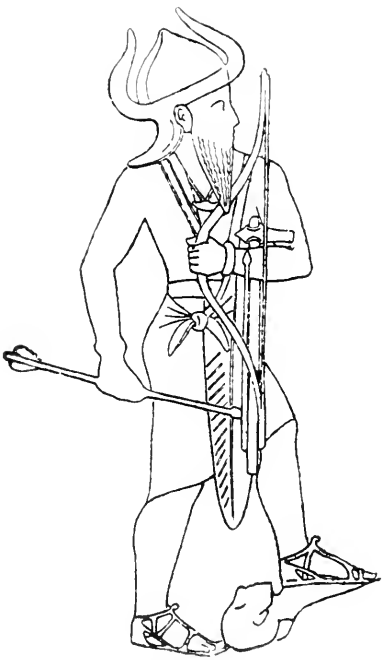
Assyrian armies descended from the upper Tigris into the valley of Babylon and swept over the countries of Hither Asia like an irre-

sistible cyclone. Elam tried in vain to preserve its independence. Susa was conquered, sacked, and burned, and in the conflagration, the stele of Naram-Sin was buried in the ruins of the city. There it lay forgotten until in 1898 the spades of M. Morgan's diggers brought the monument to light again. It stands now in the Louvre at Paris.

On the top of the stele we see two symbols, one representing the



BATTLE-AXES OF THE TIME OF NARAM-SIN.

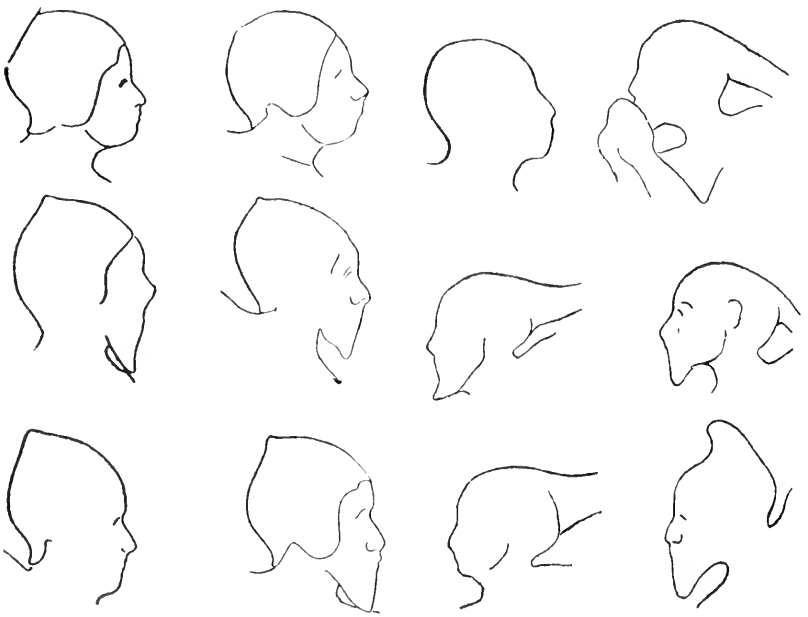


NARAM-SIN.

sun, the other a star, both shaped in the same way as they appear on later Babylonian and Assyrian monuments, and we must assume that the third symbol of the divine trinity, the moon was not missing on Naram-Sin's stele.

For reasons which cannot be here detailed it is commonly assumed that the religion of the Babylonians, including their doctrine

of the trinity, has in all its essentials been shaped by the ancient Sumerians and Akkadians and the monument of Naram-Sin appears to bear witness to the fact. The trinity was represented: first, by the moon, symbolizing the great father, the parent of all gods and the creator of the universe; secondly, by the sun, representing the saviour and governor of the world, the favorite son of the All-Father and privy to his councils; third, by the star, the planet Venus, symbolizing the great queen of heaven, sometimes represented as the divine mother, sometimes as the bride of God, the saviour, sometimes as virgin and mother in one person.



OUTLINES OF FACES FROM THE STELE OF NARAM-SIN.
The Babylonians are facing to the right, the Elamites to the left.

Other features of our monument are not less interesting. We see the king dressed in old Babylonian fashion, and we have reason to believe that it is a portrait true to life. He is armed with bow and arrows, clenching in his left arm a war hatchet. He is shoed with sandals and his helmet is decked with buffalo horns. His attitude, as he stands on a heap of dead enemies, is dramatic and well studied. The artist indicates that Naram-Sin is a leader in battle, exhibiting a happy combinantion of courage and circumspection.

The Babylonian warriors are armed with long lances and

march in soldierly fashion, keeping step. The Elamite mountaineers whose facial types are different from those of the Babylonians are on the point of realizing their defeat. One of them is pulling out an arrow from his neck and has sunk down on his knees before the victorious king while another approaches him with a gesture of supplication.

The state of culture represented in the monument must have been very primitive still as is indicated in the dress and weapons of both parties. The more remarkable is the artistic skill and the freedom with which the figures are represented.

The Elamites were inferior in civilisation to the Babylonians, but we may very well assume that the sturdy mountaineers possessed good qualities, and it may be that they were less subject to corruption than the inhabitants of the plain. We must remember that when the Babylonian empire had played out, first the Assyrians from the upper Tigris took possession of Babylon for the short span of a few centuries, and then the Persians, the neighbors of the Elamites, a monotheistic, pure-hearted, and truth-loving people, descended upon Babylon and assumed the government of the vast empire of Western Asia, which they only lost through the boldness of Alexander the Great, when the rising power of Greek civilisation produced new conditions. Since then not only the ancient cities lay literally buried for more than two millenniums, but also the very best knowledge of the past,—Babylonian language, Babylonian science, and Babylonian history,—until in recent times modern archaeologists began to dig and recover the entombed records of her deeds and accomplishments.

THE SPINNING DAMSEL

BY THE EDITOR.

DURING his stay at Susa, M. J. DeMorgan discovered a bas-relief, ten by thirteen centimeters, which is a beautiful specimen of Oriental art of Ancient Persia. The face of the spinning damsel is decidedly Semitic, and the slave behind her, with fan in

hand, belongs to the same race. The lady is seated upon a tabouret in Oriental fashion. Before her stands an altar-like table, apparently hollowed out on the top so as to serve as a dish, in which lies a fish. The seven indentations which appear above the fish may be the margin of the dish.

The right-hand corner shows remnants of a dress, indicating that there was a third figure, which is broken off and may have been either some person or a statue.

There is no trace of an inscription on the bas-relief so that there is no possibility of determining whether we have before us a family scene or the representation of some ceremonial spinning in a temple. Nor do we know whether the artist was an Elamite or a Babylonian. It may be the product of Babylonian art carried away by the victorious invader into their mountain home of Elam. However, if the sculptor was an Elamite, he must have acquired his skill and cultivated his taste in a Babylonian school.

MISCELLANEOUS.

"THE DECADENCE OF FRANCE."

Some time ago (May, 1904) we published in *The Open Court* a number of letters on "The Decadence of France," which appeared in the *Européen*, a weekly periodical published at Paris. Mr. Theodore Stanton now sends us a number of letters on the same subject, written by English celebrities, which are here published for the first time in English.

COLONEL SIR HOWARD VINCENT, M. P.

"*La France est-elle en décadence?*" To this question there is only one response: "*No!* a thousand times No!" I find myself in the happy condition to make this statement. I have just completed a journey through France: Calais, Paris, Angoulême, Bordeaux, Le Médoc, Agen, Toulouse, Carcassonne, Marseille, Nice, Cannes, Antibes, Lyons, Dijon. They are the places visited by a delegation of the British Parliament. Everywhere is order; everywhere prosperity; everywhere a quiet and happy people, well fed, well nurtured, gay, content, hospitable, generous. The poor are not to be seen. Luxury is extensive. Such are the impressions received by my colleagues and myself, and this is the reason why I answer: "No! No! No!"

EDMUND GOSSE,

Librarian of the House of Lords.

La France est-elle en décadence?

My reply is, peremptorily, categorically, NO!

What is "decadence"? Is it not a phrase by which the timid often attempt to mask their fear of what is new, active and rebellious?

The only decadent nations are those which do not dare to change, which live on in a constant terror of encouraging audacity of thought or perversity of conduct. The living nations are forever making new experiments, at which conventional people shudder and scream.

We may scour the horizon of the world at this hour and see no nation which seems so little to deserve the rebuke of "decay" as the French. To my apprehension, no country at the present hour is so full of intellectual youth and hope, offers to the observer so great a variety of points of vitality, or draws the attention of the thoughtful to it with so vivacious a sympathy, as France.

"*La France est-elle en décadence?*" If by "decadence" you mean evo-

lution, the painful metamorphosis of life,—Yes! If by "decadence" you mean dulness, apathy, a sinking of the moral and mental temperature, a thousand times—NO!

SIDNEY LEE,

Editor of the *Dictionary of National Biography*.

I hardly feel in a position to express any opinion on the weighty question you propose. I know little of France from the economic point of view; my pursuits have led me to study France exclusively in her literature. Although I believe that France, like all other civilized countries, is at the moment passing through a somewhat sterile period in the history of her literature, I judge the influence that she is still beneficially exerting on the literary style of the world to be great. In clearness of expression and perception French writers still seem to me to set an example to the world.

I am at the moment engaged at tracing, more minutely than has, I think, been done already, the influence of France on our Elizabethan poetry, and I am inclining to the opinion that the extent of French influence on our past as on our present literature has been hitherto underestimated.

LUCAS MALET.

The question which you propose, I, as a lover of France, venture to answer with an emphatic negative France is not in a state of decadence; but she is, in my humble opinion, in a state of convalescence—and the symptoms of the latter condition may easily, by superficial observers, be mistaken for those of the former. From the middle of the eighteenth century she has passed through a series of convulsions, both moral and material, of experiments, of splendors and disasters, culminating in the cruel tragedy of 1870—1871, which must always remain to the student one of the amazing chapters of human history. That she should have retained her solidarity, her genius, and revived as a nation, shows a vitality so enormous, and an intelligence so adaptable and fertile that it is impossible to entertain misgivings as to her future. But the effects of her past sufferings are still upon her in a certain nervousness and sensitiveness, which result in episodes painful to her admirers. She is taken with unreasoning fears, and these lead to a violence both of feeling and of action which strikes the observer as unworthy and exaggerated. Two very dissimilar episodes, having their rise in these nervous terrors, appear especially unfortunate—I refer to the "Affaire Dreyfus" and the expulsion of the Religious Orders. In the first case there was a fear of abstract justice, in the second a fear of religious liberty. As a Catholic and a Liberal, alike, it is inconceivable to me that the highest interests of any nation can ever be served by the repudiation of such fundamental principles of social existence and of progress. Such repudiation, like all other recourse to artificial and arbitrary remedies, suggests a lack of faith in herself, and in her splendid destiny, which might be alarming, did one not remember that she still bears the scars of the tremendous adventures of the later years of the eighteenth and nearly the whole of the nineteenth century. Her convalescence must of necessity be long; but there are, surely, already signs, that her restoration to health will be complete and lasting. There are, perhaps, nations in Europe whom we "could do without"; but France very certainly is not among these! Indeed, it is not too much to say that never have

the influence and traditions of the Latin races been of more vital importance to the evolution of a true and noble civilization than at the present moment.

GILBERT MURRAY,

Formerly Professor of Greek at Glasgow University.

I hesitate to pronounce any opinion upon a subject so vast and so intricate, but there are two remarks that I venture to make.

1. If France is decaying, then the whole European civilization, as at present understood, is decaying. The same bad symptoms which appear in France appear also in England, Germany, Italy, and, from what one hears, in the nations of Europe. Nor can I see that the United States are much better.

2. France throughout her history has generally taken all her diseases severely and recovered from them vigorously. The present bad symptoms may be more severe in France than elsewhere, the recognition of them is certainly more outspoken, and the effort towards regeneration more resolute and far-reaching.

ISRAEL ZANGWILL.

A country may be in decadence materially or spiritually. Materially, I cannot believe that a fertile land with such hard-working and intelligent population as France, and the most capable women in the world, can be on the down grade. For foreigners, however, the greatness of France has always lain in the spiritual realm She has fed the world with ideas and ideals. It has been a bitter blow to the hopes of the human race that precisely the country of "Liberty, Equality, and Fraternity" should have produced a Dreyfus case. Here in Avignon, when I read on the walls "*Mort aux Juifs*" it is not only as a Jew that I feel that France has plunged back into the Dark Ages. I always studied Lemaître with the greatest admiration for the universalist sympathy and critical intelligence—and lo! one day I find that *Lemaître du jugement est devenu l'esclave du préjugé*. I was in America when the Dreyfus trial was taking place at Rennes—if Frenchmen could only understand the horror that shook all America at the verdict, they would be able to gage how much they have lost in the opinion of mankind—they who, however distanced in material progress, might still aspire to the spiritual hegemony of the peoples. The license of the French stage and of French literature is another argument for decadence. None but a French playwright would be permitted to place on the stage the caricature of a living personage, though Dr. Nordau may console himself by the remembrance that Aristophanes lampooned Socrates. Moreover, the exploitation of the sex-theme is pushed in France to the limits of silliness. Will Frenchmen never get tired of reading the same joke and seeing the same pictures? There is a total absence of perspective and a total lack of humor in their feverish interest in this subject. One would say a nation of schoolboys gloating over their first discovery of sex. The serious study of life by a Flaubert or a Zola is quite another affair.

Still France is too great to be despaired of, and too necessary for civilization, and if she produced a Dreyfus case, she produced also a Dreyfusard party, and men like Colonel Piccard able to sacrifice all for honor. It is such elements as these that will ever preserve France from decadence.

HERBERT VIVIAN,

Vice-President of the Carlton Club.

I do not believe that France should go further down the slope where so many nations seem to lose their primitive manhood. Since the Revolution, France has gone through many disasters, but has not France at present reached the nadir of her misfortune? To-day she is governed by a democratic clique. She opposes the Church. She is without faith and almost without law. She has lost her rank among the great powers.

Nevertheless, the true Frenchman remains courteous, chivalrous, hard-working, a lover of duty, the drudge of this civilization, which finds its future in the past.

Such a race can only spend itself entirely. Oh, that your legitimate king came with the ancient oriflamme, that the old civilization would reappear, that the sun of Louis XIV. would rise again from its eclipse, and that France would be the cradle of a reaction filled with glory!

BOOK REVIEWS AND NOTES.

PRIVATE LIVES OF WILLIAM II AND HIS CONSORT, AND SECRET HISTORY OF THE COURT OF BERLIN. From the Papers and Diaries, extending over a Period beginning June, 1888, to the Spring of 1898, of Ursula Countess Von Eppinghoven, Dame du palais to her Majesty the Empress-Queen. By *Henry W. Fischer*. Fischer's Foreign Letters, Inc. New York: 1904. 2 vols. Pp., xviii, 551, 347. Price, $7.00, net.

Since William II, the present German Emperor, ascended the throne, he has constantly grown both in intrinsic worth as a ruler and in the estimation of the world. No doubt he has his faults; he is impulsive, easily irritated, and apt to rush into publicity where discretion might advise keeping out of view; but, withal, he is honest, courageous, and always ready to do his duty. He may frequently be mistaken, but we may be sure that he could never act contrary to his conscience. Besides, he is one of the most versatile monarchs that ever sat on a throne, and though, as a painter and composer he may be a dilettante, he is certainly an unusually talented monarch, and the many interests he takes in the arts and sciences have certainly done no harm.

The proverb says that before his valet no one is a saint, nor a hero either, nor a genius or generally great; and that is true, for it takes greatness to appreciate greatness, and a valet is a menial, of vulgar mind and sneaking habits, with mean ambitions, and will always be apt to disfigure the very facts of which he may be a witness. He sees the mud on his master's boots, but knows nothing of his aspirations and ambition.

The book before us is written by Henry W. Fischer, a German-American who claims (and there is no reason to doubt it) to come from a distinguished family. He has drawn his information from a personality whom he calls Ursula Countess Von Eppinghoven. In his information to the reviewer, he says:

"Eppinghoven is a fictitious name, used by the author to shield his informant. For, as the reader will readily believe when he has read some of the disclosures made in this book, the countess (she is in truth a countess of a very distinguished family) could not retain her liberty an hour after the volumes reached Germany.

Fischer's informant was, up to about the date of the coronation of the Czar, *hof-dame*, or lady in waiting, as she would be called at an English court, in the personal service of the Kaiserin. She held most intimate relations with the Empress and Emperor and speaks throughout from personal knowledge."

Further, we are informed that:

"Henry W. Fischer, the well known foreign correspondent, first met Countess Von Eppinghoven (who had just parted company with the Empress) in Moscow at the time of the coronation of the Czar. She talked readily of the Court of Germany and the correspondent, scenting copy, asked why she did not put her reminiscences of more than ten years' service at the Berlin Schloss on paper.

"No, the Countess could not do that. She was afraid and she did not know how to write a book. But she would turn her material over to Mr. Fischer and he could do as he liked.

"A bargain was struck forthwith, and when Fischer returned to this country his mail was burdened for weeks and months with bundles of notes, letters, and diaries. That the Countess was not disposed to hold back any sensational, or disagreeable, information she possessed, is very evident, but that she speaks the truth no one can doubt, for every word she said and wrote was verified by the author of the book, who twice crossed the ocean to trace down certain statements and to consult diplomatic correspondence and other secret sources of information. On the whole this book contains secret information on living personages, such as we are wont to look for in Memoirs, published after the characters described are dead a hundred years or longer."

The business agent of the publisher writes:

"Mr. Fischer wants to say to you that his purpose in writing the book was: to instill admiration for the Republican form of government, by painting the conditions that go with monarchy. Perhaps he overdrew the picture, perhaps he was too one-sided, but Thackery in his 'Four Georges', and Carlyle in 'Frederick the Great,' were guilty of the same fault."

If the author, as he states, wants to instill admiration for the Republican form of government, he has certainly chosen the wrong method, for his book is nothing but servant's gossip, not of the best kind. The book contains nothing tangible or positive, but is full of insinuations and hints at improprieties based upon a most malicious construction of the facts under observation. A judicious reader, who considers that this large two-volumed book of 900 pages is written in the most malevolent spirit, will come to the conclusion that the German Emperor must be a pretty irreproachable man, and a good husband and family father; and further, that the Empress, too, is above suspicion, for all the stories of her jealousy are obvious inventions. There may be facts that underlie the reports of Mr. Fischer's informant, but judging from purely internal evidence, we may be sure that they are disfigured beyond recognition.

The greater part of the inhabitants of the United States still believe that one main part of our liberty consists in the privilege of attacking the good name and honor of prominent persons. It appears most strongly in the shameless attacks upon candidates for the highest offices in our country. These customs show a certain crudity in our social conditions and prove that the vulgar classes of American society determine to a great extent the character of certain of our habits and institutions. The time will come when the American people will believe that the honor and good name of all persons ought to be as much protected as their lives, liberty and their property. In Europe, and especially in England, slander is severely pun-

ished, even if the slanderer can prove that he speaks the truth, and it appears that a prominent person, even kings and emperors, enjoy the same right as private citizens. There was a farce being played on a stage at Berlin, which ridiculed President Roosevelt and his family, but the German police interfered at once at the request of the Prussian government, and the play had to be altered so as to render the objectionable scene impersonal.

Here in America we do not hesitate to ridicule our own presidents, and deem it a special privilege of our national liberty to do so. We expect that with the spread of more refinement and a keener sense of honor, conditions will change. At any rate, it is devoutly to be hoped for.

No reader who means to be fair can read Mr. Fischer's book without an unreserved condemnation of the spirit in which it is written.

THE TRUTH ABOUT JESUS OF NAZARETH, as derived from a Study of the Gospel Narratives. By *Philip Sydney* London: W. Stewart & Co. 1904. Pp., xi, 215. Price, 2s.

This book, which proposes to state the truth concerning Jesus of Nazareth in plain language, avoiding only needless offence, is an outspoken statement of unbelief in the divinity of Jesus. The author has carefully read Dean Farrar's *Life of Christ* and also the Gospels, as well as Biblical Higher Criticism. He criticises the Dean's explanations and finds them throughout wanting, if tested by a fair consideration of the Gospel statements themselves. He discusses the relation of Jesus to John the Baptist, the temptation story, the policy of Jesus, his visit to Nazareth, and his relation to his family, his brothers, and especially his mother, the raising of Lazarus, his triumphant entry into Jerusalem, the flight to Gethsemane and the arrest, the resurrection, the second coming, the teachings of Jesus, the character of Jesus, the apostles and women followers of Jesus, and, finally, Mary as the Mother of God. He thinks that it would be better if his countrymen, the Britons, would recognize the truth of the conflicting statements and abandon their belief in man, who can neither be regarded as the Son of God, nor be claimed as a saint or sage.

SRI SANKARA CHARYA. I. His Life and Times. By *C. N. Krishnasami Aiyar, M. A., L. T.* II. His Philosophy. By *Pandit Sitanath Tattvabhushan.* Madras. G. A. Natesan & Co., Esplanade. 1904. 2s. Pp., vii, 134.

Sankara Charya is the representative thinker of India. The main doctrine of his philosophy is a belief in the self and a final identity of all selves in the supreme self of God. He teaches that there is something immutable in us, the Ego, which is the true soul of man, and all souls are incarnations of the deity. The material world is a purely relative existence, and the world of self is the sole reality.

This doctrine originated in a latent and unsystematic form in the days before Buddha. Buddha denied the existence of the self as an independent being and taught the doctrine of the "anatman," or the doctrine of the "non-existence of the self." Buddhism abolished all rituals and insisted on salvation by "walking in the eight-fold noble path of righteousness." When, in later centuries, Buddhism began to lose its hold on the people, perhaps caused by the faults of the Buddhist clergy, possibly by their enforcement of the prohibition of the slaughter of animals and the eating of flesh food, Brahmanism grew in power, and among the representatives of the believers in ritualism and animal sacrifices the most zealous one was Kumarila Bhatta, who is reported to have waged a relentless war upon Buddhists and Buddhist institutions. In opposition to the doctrine of salvation by moral con-

duct, he re-established the ritual of animal sacrifices. Whatever harm he did to Buddhism he would probably not have succeeded to re-establish Brahmanism, had he not been followed by a broader and profounder representative of Hinduism, Sankara Charya.

Sankara was opposed to the Buddhist doctrine of the "anatman," but he accepted Buddhist ethics. He was a noble personality and became the center of a reformed Brahmanism, the philosophical nucleus of which is, as stated above, the doctrine of the soul as an independent self.

Sankara's interpretation of the Vedas has become the orthodox philosophy of India, and he is highly revered by Theosophists, Vendantists, and kindred movements of the present day.

The booklet consists of two parts; the first one (pages 1–89) contains "The Life and Times of Sankara," written by a scholarly Hindu, Mr. C. N. Krishnasami Aiyar, assistant professor of a native college of Coimbatore; the second part discusses Sankara's philosophy (pages 91–144), written by Pandit Sitanath Tattvabhushan, author of "Hindu Theism."

THE LAW OF LIKENESS. By *David Bates*. Longmans, Green & Co., London, New York, and Bombay. 1903. Pages, 340.

The author of this book relates the experiences of his religious development, how he was educated as a pious Calvinist, how he felt troubled about his faith, how he lost confidence in it and yet became assured of the indifference of the creed as compared with the doing of the will of God, resting satisfied in modest acquiescence to God's will. His experiences in West Africa are specially noteworthy and illustrate in detail his religious attitude. We find some prolixity in his contemplations of natural history and also his summary of the results of Babylonian excavations. While swerving from the old faith, he still retains the religious sentiment and sees the likeness of God develop not only in the poor children of the Dark Continent but also those that grow away from the literal belief in the Calvinistic faith. He concludes his book with the following words:

"In our apprehension of the infinity of our inheritance in the Father's love; in the consciousness of our spirit of the immaturity of its estate, and of its position as but on the threshold of the Father's home; in all the longing of the soul for conformity to the Divine Righteousness in all its activities, and for the fulfilment of its native desire for at-one-ment absolute with the Divine Rejoicing; we have manifest to us the sure hope of our Likeness."

The book will appeal to all those who passed through a similar development, and in addition it will give to the psychologist a true and detailed insight into a certain important phase of the author's soul. To the general public it will naturally appear verbose; to the pious it is marked by the tendency of drifting away from creed, and to the liberal it will be too pious in tone.

Baron Suyematzu, who contributes to the present number of *The Open Court* an article on "The Problem of the Far East," was, until 1901, Secretary of the Interior of Japan. He is the son-in-law of the great statesman Marquis Ito and is at present travelling in Europe in the interests of his country.

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